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MING-KWONG, CITY OF THE MORNING LIGHT

By MARY NINDE GAMEWELL

The United Foreign Mission Study Course.

CHAPTER FOUR—THE TARES.

(With Additional Material)

By Mrs. J. P. White, Cedarville, Ohio.

A TESTING TIME.

THE Chinese Church is twice "blood-bought." Redeemed by the precious blood of Christ and re-bought by the blood of the martyrs. No Church in the world has been purchased at such a cost of life. No event in the history of missions ever caused such wide-spread sorrow as the Boxer Uprising in 1900.

To understand why such an uprising occurred, we must go back a little in the history of China. For centuries China lived in isolation. She thought of herself as the most enlightened nation of the world. Beyond her circumference all others were barbarians. China had a strong dislike for foreigners and everything foreign. Little by little she came to have dealings with other nations. Unfortunately, when she began to have intercourse with the West she received a great shock. The opium evil which became China's sorrow, was virtually forced upon her by England at the point of the sword.

The use of opium is still linked with the foreigner. Thinking men of China realize the terrible curse that opium has brought upon their country. While they know the Chinese are responsible for its use, yet they feel that all the misery degradation and wreck, wrought by this drug are connected with the West. And thinking thus, they feel justified in their hostility toward foreigners. This subject was emphasized and discussed among the people prior to 1900 until the feeling against the foreigners became intense.

Along in the late nineties, the government gave permission to syndicates to build railroads and to prospect for iron and coal in many localities. The leaders stirred up the superstitious element, and led people to a frenzy. The spirits of the departed dead would be disturbed by the digging and grading and excavating.

In the summer of 1900 there was a severe drought in some sections of the country. The possibility of famine threatened, and people grew anxious. "Rain processions" went through the streets, with gongs and drums in vain attempt to appease the wrath of the gods. No rain came. Some one was to blame. The priests in giving an explanation said: "The foreigner has blasphemed our gods in proclaiming them no gods and he has insulted their majesty in bringing in his own gods; and foreign blood must be spilt before we can have rain."

So the mobs took up the cry:

"See the rain does not come—
The sky is as brass;
Foreign blood must be spilt
Or the season will pass."

Or these words:

The wrath of the gods
For vengeance doth call;
Foreign blood must be spilt
Ere the rain can fall"

There was a patriotic element in the Boxer trouble. Prior to 1900 a series of events had occurred, which led different nations of Europe to seize certain ports and sections of China. The Chinese believed and not without just reason that Europe's plan was the partition of China. All of these aggravating causes combined to make popular feeling ripe for organized lawlessness.

In addition to superstition and patriotism, religion played a large part in the Boxer movement. The Buddhist Llama gave it support. The head of the Taoist sect Pope Chang, in an interview with the Empress Dowager, advised the slaughter of foreigners, as the best means of settling the disturbances. An Imperial edict "of strong Confucian type," aimed directly at the Christian religion, was issued. This edict ordered all civil and military officials to strictly observe certain sacred rules "against heresy and heterodoxy and to set apart certain days every month to explain the same to the masses."

On June 25, of this awful summer a proclamation was posted in certain places. The concluding sentences were: "Foreign religions are reckless and oppressive, disrespectful to the gods and oppressive to the people. The Righteous People (that is the I Ho Ch'uan or Boxers) will burn and kill. Your judgments from heaven are about to come. Turn from the heterodox and revert to the true. Is it not benevolence to exhort you people of the Christian Religion? Therefore early reform. If you do your duty, you are good people. If you do not repent there will be no opportunity for-after-regret. For this purpose is this proclamation put forth. Let all comply with it."

Fanaticism ran high. Those who became Boxers, believed that after certain training they could not be killed. Their oaths and drills and decrees all flamed with religious fanaticism. The Boxer became qualified after passing successfully several tests, which were religious in nature. "He was required to repeat over and over a certain brief formula, '*until the gods took possession*,' and the subject fell backwards to the ground foaming at the mouth and lying for a few minutes as in a trance, then rising to drill or fight, whereupon he was declared invulnerable to foreign sword and bullet."

The movement was directed against the foreigner chiefly on the ground of his blasphemous religion. "The foreigner was to be dealt with on the ground that he was a religious propagandist, "a setter forth of strange gods." Sometimes when a mob gathered around a missionary they would cry out "Away with your God! We will drive him beyond the sea, never to return." One missionary was accosted with these words, when he was preaching to a little group of people: "Stop that talk! Don't you know that the Emperor has made it a State crime to preach the Jesus doctrine.

SUCCESSFUL CANDIDATES OF A COMPETATIVE EXAMINATION LEAVING CHINA FOR FURTHER EDUCATION IN THE UNITED STATES SUPPORTED BY THE INDEMNITY FUND.

Twenty Million indemnity fund was refunded by the United States to China, for the Education of their people in the United States. This has had a wonderful influence upon China both in its religous and political relations to the United States.

Photo courtesy of Mr. Chang secretary Chinese Educational Mission Washington D. C.

Your Jesus has brought trouble enough to China, but China will have no more of Him now forever."

Back of all of the excitement and occasional disturbances, there was a great hidden power, the rulers of China. At that time China had a young Emperor, who was under the control of the Empress Dowager, one of the most powerful characters of history. This "Old Buddah" as she was popularly called, was opposed to everything foreign. On the other hand the young Emperor Kwang-hsu was intensely interested in all that he learned of the West. He bought all kinds of Western things, lamps, clocks and mechanical toys. He had a little railroad built in the palace grounds. He secured books and studied about progress of other nations. He was completely captivated by the new things of the West. He was anxious to try out new plans of education and government. Probably his attitude, incensed the Empress Dowager, who planned to expel everything foreign from the Empire.

During the summer of 1900, the fury of the mobs broke loose. Foreigners were attacked and killed in cruel ways. One hundred and eighty-nine Protestant missionaries men women and children were martyred. There were thousands of native Christians who gave up their lives in testimony of their belief. Tortures indescribable were inflicted upon these poor people. Often the charge had been made, that the converts were "rice Christians." That there were some who had become Christians in the hope of temporal gain, no one could deny. These fell away under persecution. But the great majority were honest earnest disciples of the Master, who loved Him even unto death. Most of these Chinese martyrs could have saved their lives by denying their Lord. Sometimes they were asked not to say a word, only to trample on a cross rudely drawn in the sand. They met death rather than dishonor their Saviour.

The Church of China, received a baptism of blood, but also a baptism of the Spirit. The survivors had a new vision and rededicated themselves to the task of spreading the knowledge of Christ among their fellowmen.

Instead of the Boxer persecution cutting off the Church, it only built it up and strengthened it. Men and women who had witnessed the courage of the Christians, came to inquire what strange power sustained them, through all their suffering; and multitudes sought for this same power.

One of the most notable examples was that of a young military officer. He had been sent with a company of soldiers to guard the mission house at Paoting Fu, where Horace Pitking, and several other missionaries and native Christians were living. The mob came howling around the building, the missionaries felt themselves reasonably secure, because they had a military guard. But instead of protecting these helpless people, the young officer gave a tip to to his soldiers and they all joined the mob.

Mary Morrill, a little timid woman, stepped out before the shreiking men and said: "Why do you come here to kill us? We are your friends; we seek only to do you good. Have we not visited in your homes? Have we not taught your children and healed your sick? Is it for this you would kill us?"

Angry voices replied: You are our enemies and we mean to kill you." "Then let me die for the others" said the brave little woman. "Kill me but spare my friends. Here I am helpless and alone; take me; you can do what you please." The mob was ashamed for awhile and moved away, but later returned, forcing the doors open, killed the faithful missionaries and Chinese Christians.

The young officer, though yielding to the wild mob impulse, was profoundly impressed by the heroic Christian spirit of Mary Morrill, and to himself he said: "I never saw such a spirit. The time is coming, when I too, will have to be a Christian." And the time did come not many years later. This young soldier became a soldier of the Cross and today the whole world knows General Feng Yu-hsiang, the Christian General of China.

BABIES UNDER A WEEK OLD FROM THE MATERNITY WARD OF MARGARET WILLIAMSON HOSPITAL, SHANGHAI, CHINA.

Courtesy Ming—Kwong.

Armed forces were sent by the nations of Europe, the United States and Japan and within three months the uprising was quelled. When a council, representing the different nations met to decide upon the amount of damages that should be demanded of China the United States was granted $20,000,000. Instead of accepting this money, our government, generously renounced her share of the indemnity, and in appreciation of this act, China set aside the fund for the education of Chinese students in America.

GOVERNMENT REFORMS

Closely following the terrible events of 1900 a great change came in the government circles. China had a "vision of a new way of life." Prior to this time, in 1898, the young Emperor Kwang-hsu had attempted to institute some reform measures which would affect education. The time was not yet ripe for radical changes. Conservatism was too strong to be readily overcome. It was not until after the Boxer Rebellion that the Empress Dowager, realized the change in public sentiment. No longer could she resist the fast moving current. Therefore she threw her influence on the side of reform.

One edict after another was issued. New methods of education were proposed. Ere long it became apparent that a new system could not be grafted upon the old. In 1905 an edict issued from the throne abolishing the old revered system of education with its wonderful methods of examination. The old halls began to be torn down, and in their stead modern college and university buildings were erected. Such radical changes fairly shook China. "Youth clapped its hands, while conservative old age looked on aghast."

In 1906 a government commission was sent around the world to study the political and educational situations in different lands, with a view of appropriating any new ideas that would help China. The Empress Dowager, who just a little while before had been violently opposed to the education of girls, now asked these commissioners to investigate girls schools in America.

When the new ideas began to be diffused in China, Western education received a great impetus. Missionary schools increased in popularity. Government and private schools sprang up all over the land. One province soon had 5,000 schools of different grades, but still these could not meet the demand. Private schools for girls were opened by wealthy ladies, who often sold their jewels in order to carry on the work.

One woman committed suicide when, after establishing a school and spending all of her inheritance upon it, failed to secure sufficient funds for maintaining it. Her tragic death had the desired effect. People saw how intensely in earnest she had been and came with voluntary offerings for the school.

From this time on, events of great moment followed one another in quick succession. Changes were taking place everywhere. Women and girls began clamoring for more schools, and for the opportunity of attending. Lily feet were unbound. Temples were turned into schools. Newspapers were started in many interior towns. A commission to study prison reform made a tour of the world. China was determined to find out what was being done by other peoples.

In 1908, the whole country was shocked to hear that the Empress Dowager and the Emperor had died within twenty-four hours of each other. These deaths brought to a close a long and eventful chapter in the history of China. A child emperor was placed upon the throne for a brief time, but China was clamoring for a republic and would no longer have a Manchu rule the land. And so a revolution came which was one of the most remarkable in the history of nations. With amazing rapidity the purposes of the revolution were accomplished and out of it came the New Republic of China.

This young Ship of State has been buffeted by many a storm. But continues to sail on, in spite of all adverse prophecies. One president has succeeded another so fast that we of the West lose count.

The North and South have never been united. Factional strife has hindered progress. The world waits with anxiety, the outcome of the present disturbance. Will it mean further division or will it work out for a better stronger united China?

A CENTURY OF PROGRESS.

To go back again to the religious movements, the year 1907 marked a century of mission work in China. For months and years previous to that time the attention of the missionaries of China and of the whole world indeed had been turned toward this anniversary.

A great celebration was planned and carried out. Other Conferences had been held by the missionaries but this differed in many respects from any other one. It was a delegated body, limited in number to five hundred, but the additional visitors swelled the number to eleven hundred.

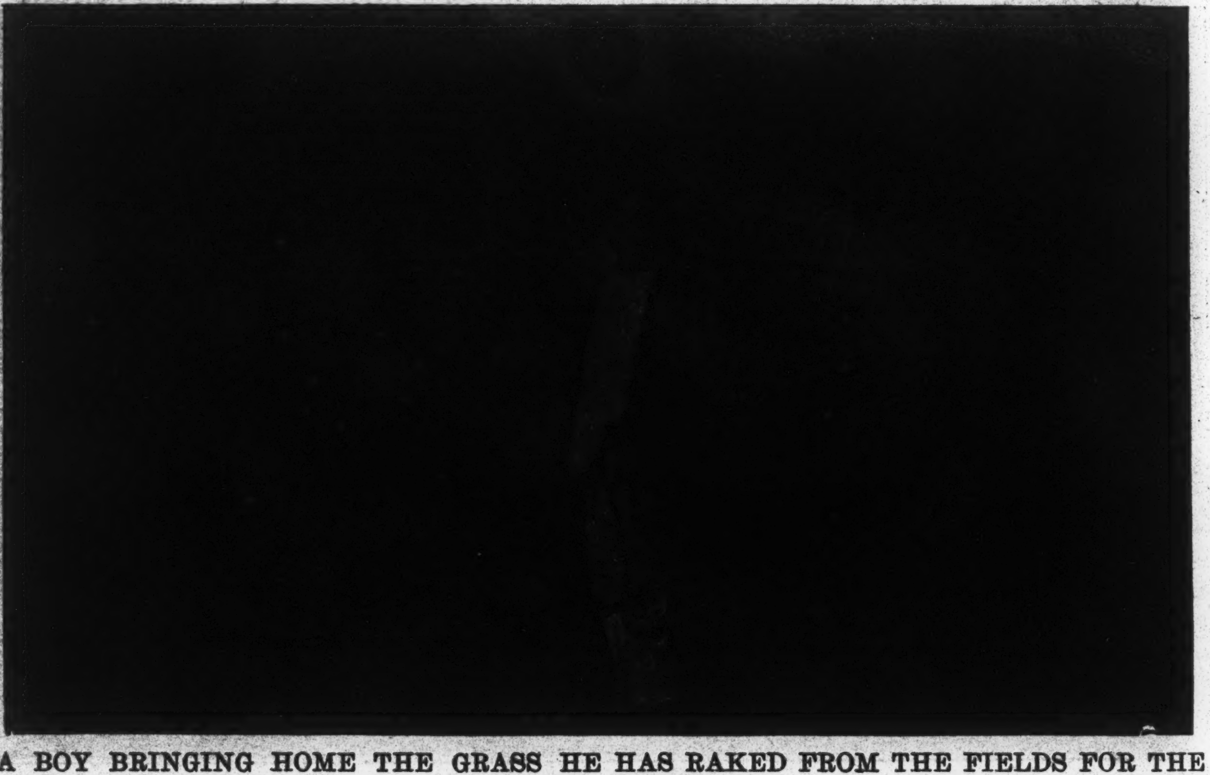
CHINESE "CASH," ONE THOUSAND ON EACH STRING.

Courtesy Ming—Kwong.

It was time for recounting the wonderful things that had been done for China. One hundred years before, in 1807 Robert Morrison entered the Celestial Empire. He waited seven years for his first convert, and as late as 1842 he had only six baptized Christians. Other Missionaries followed Morrison. Here and there the seed sown had sprung up and borne fruit. The Church was becoming fairly well established and Protestant Christianity seemed to be getting a foothold when the Boxer uprising came. In that terrible slaughter, it seemed that the work of all the previous years would be swept away. Many of the mission buildings were in ruins. At the close of the seige of Peking, the men went to the various stations to see what could be done among the wreckage. Women missionaries, with the children were left in Peking until some abode could be found in their respective stations. The Chinese Christians, were scattered, depressed and poverty-sticken. Critics at home were saying that missions in China had been a failure, and that no Chinese would ever again become Christian.

When the missionaries gathered together in 1907 seven years after the

Boxer trouble, their hearts were full of gratitude to God. Instead of the work being destroyed it had taken on new life. Young men and young women in the home-lands hurried out to take the places of those who had fallen. The Chinese had turned to Christianity in larger numbers than ever before. "The Lord added unto the Church daily those that were being saved." Dr. Arthur Brown, writing at that time, said: "To-day the destroyed stations are all rebuilt and enlarged, new buildings have been added, missionaries, both men and women, travel safely in every part of the country. *More Chinese have been baptized in eight years than in the fifty preceding.* The communicant membership of the Church has risen (1907) to 180,000 which means a Christian community of 640,000 besides 120,000 children and young people growing up in the same holy fellowship."



A BOY BRINGING HOME THE GRASS HE HAS RAKED FROM THE FIELDS FOR THE FAMILY FUEL.

From Chinese Lanterns.

The sale of Bibles and Christian books was unparrelled. In a great revival among the Miao tribes of the southwest, hundreds and even thousands became Christians. Everywhere the native Christians, planned eagerly for rebuilding their own simple Churches. No wonder that in the year nineteen hundred and seven, the missionaries of China rejoiced and thanked God that He had made "even the wrath of man to praise Him."

At this conference many weighty questions were discussed relative to the future of China. Should there be but one Protestant Christian Church in China? How could ministers and teachers be secured and trained to teach their own people? How could the native Church be made to feel its responsibility for the evangelization of China? How could these people out of their extreme poverty be led to support their own work? How could the work be carried on with greater efficiency and above all, how bring every Christian to realize his vital union with Christ and his responsibility to Him?

Today there are twice as many Christians as there were in 1907. These people who compose the Christian Church in China are struggling bravely to right the wrongs and lift up society, through the teachings of the Gospel. They cannot do it alone. They need the help and encouragement of the Christian of the world. "There is to be a new China, says Dr. Arthur J. Brown but "whether it is to be better or worse depends largely upon whether the Christian men of the West will strengthen the forces of righteousness."

May the Church so increase her work, and workers and gifts and prayers that the New China may become Christian China.

QUESTIONS.

1. How long since the Boxer Uprising?

2. Why did the Chinese connect the foreigners with the Opium traffic?

3. What right had European nations to "seize" certain ports and sections of China.

4. If you had been a non-Christian Chinese in 1900 would you have been a Boxer?

5. Would persecution strengthen the Church in America?

6. If a persecution similar to that in China should come to the Christian Church in America what per cent would remain loyal to Christ? Would you? Would I?

7. What dangers threaten China in adopting things from the West?.

8. In your judgment what type of missionary work is most essential now?

9. Do the Chinese students who come here for study have an adequate opportunity for getting the true message of Christianity?

SUGGESTIONS.

MUSIC—For a variation in your meeting try Chinese songs. A little book of songs is available. It is "MUSIC FROM FOREIGN MISSION FIELDS," a collection of native airs complied by Miss Belle Brain. Order from United Society of Christian Endeavor, 41 Mt. Vernon St. Boston, Mass . Price 20c per copy.

A very attractive little booklet for Recreational Programs "CHINESE GINGER," has in it many clever suggestions for the social hour. May be ordered through our literature Department or from Missionary Education Movement, 150 Fifth Ave., New York City.

RIDDLES.

(From Young China)

For the social hour try a few Chinese riddles.

1. It was born in a mountain forest; it died in an earthen chamber; its soul was disbursed to the four winds; and its bones are laid out for sale. *Answer* Charcoal.

2. It takes away the courage of a demon; its sound is like that of thunder; its frightens men so that they drop their chop-sticks; when one turns one's head around to look at it, is turned to smoke. What is it? *Answer*: A Firecracker.

3. What is fire that has no smoke? *Answer*: Lightning.

4. What is water that has no fish? *Answer*: Rain.

5. What are the eyes of heaven; the bones of water; and the looking-glass of the sky? *Answer*: Stars; ice; lake.

6. What is it that has a gaping mouth and marches on like an invading army, devouring at every step? *Answer*: Scissors.

Text Book—ADVENTURES IN BROTHERHOOD

By Dorothy Giles

A Study of the Home Mission Text Book

CHAPTER THREE—HANDS THAT TOIL.

(With Additional Material.)

By Mrs. Haidee Ewing Rankin, Burchard, Nebraska.

"IN the sweat of thy face shalt thou eat bread." "Every man should eat and drink, and enjoy the good of all his labour, it is the gift of God."

"For most of the human race life is made up of days of toil and hours of weariness; for many the struggle for food, clothing and shelter is the issue of paramount importance; it drags at life's larger impulses, hampers and stifles the yearning for higher things."

A large part of the history of labor is written in the history of slavery. Our own civilization was in a measure built upon it and civilizations preceding our own were built upon it, slaves constituting almost the entire laboring class. Free labor was in competition with cheap slave labor and was in constant danger of slipping into the slave class through debt or for some other reason. Serfdom in the Middle Ages and serfdom in Russia until the middle of the last century was merely "a modified form of slavery."

The question during the colonization of America was where to find the substitute for the European peasant laborer. The Spaniards enslaved Indians and their search for these laborers is one of the cruel pages of history. The independence of the North American Indian and his refusal to accept servitude was a great disappointment to the white settlers. African slaves were introduced to allay this disappointment. "It is not generally known that during our colonial period perhaps half of the white immigrants came here in a state of peonage as 'indentured servants' and were sold at the wharf or hawked about the villages in chains, and their labor sold for a term of years." "How aptly Mary Johnston has given "*Prisoners of Hope*" as the title of her story of this period. It was not until modern times that even the Church discovered its guilt in being engaged in a practice so inconsistent with Christianity it was professing and propagating. It at length awakened to the fact that it is unchristian "to deprive a fellowman of freedom in order to appropriate his labor product."

Our labor situation today cannot be understood, either from a scientific or from a religious point of view, unless we bear in mind the ages of unfree labor from which the working people have just emerged, and the institutionalized evil and collective guilt stored up by all this mass of oppression." Miss Giles tells us that even in our land of democracy it was not until the World War that common labor received serious consideration." For years the economic life of our country has depended on a large and increasing supply of unskilled labor. "The newer immigrants have mined the coal, laid the railroads, felled the forests, built the subways, tunneled the mountains; as each group has pushed its way to a larger economic independence, its work has been taken over, not by its own Americanized sons, but by a group of more lately arrived strangers from over the sea. "Man labor has seemed *inexhaustible* in *supply* and of *small value.*

Suddenly all this has changed and

different values have been placed on the laborer by himself and his employer. The human element has been subordinated by the capitalistic to the economic. Capital has been interested in the work of men's hands and has cared but little for the personality which controlled those hands. Capital thought of the workman as a laborer and estimated his value by the "returns;" but the worker sees himself as a husband, a father, a citizen; his personal life is wholly outside of the shop or factory. The manager is interested in the out-put of the business while the workman's interest centers in his wage which is to procure for himself and his family the fulfillment of his ambitions and desires. The employer has thought in "terms of business;" the worker in "terms of human nature."

Labor is a governing force. "The world is in the grip of labor just as it always has been, if by that we mean that all civilization depends on man's readiness and ability to work; and, in America at least, it is in the grip of foreign labor." They make the clothes we wear, our shoes, hats, gloves; they prepare the meats we eat; they can our tinned goods they build our railroads, our acqueducts, bridges and skyscrapers. They quarry our stone, mine our coal, refine our oil. They till our fields and harvest our grain. They are paying their way into every industry and profession."

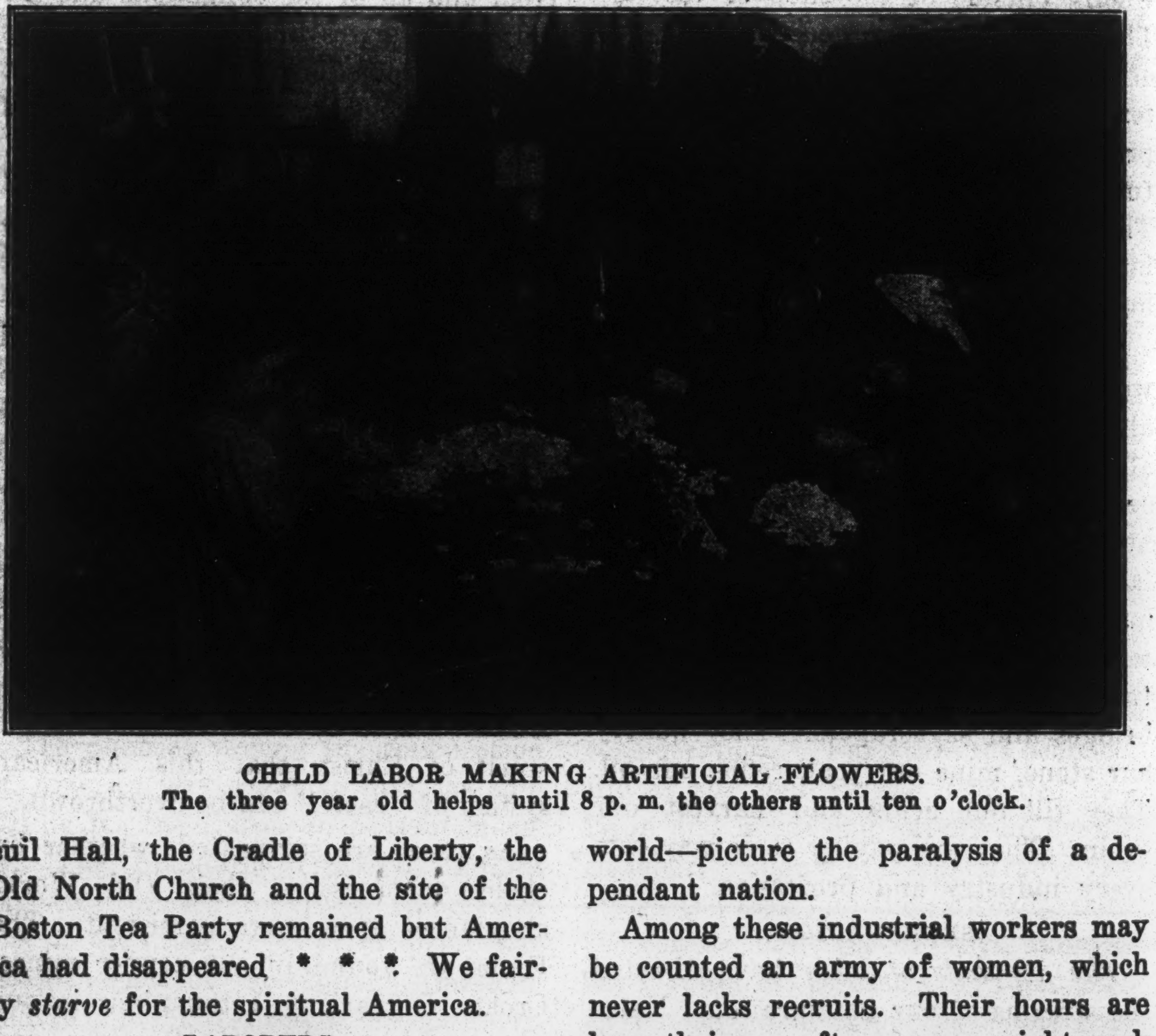
SEGREGATION

The demands of labor have directed the streams of our immigration. Naturally each race seeks his own because of ties of kindred, language, customs, traditions and heritages.

Racial prejudices, inherited sometimes through many generations, have served to segregate certain peoples. For instance an Italian will refuse to work with an Austrian; discord rather than harmony is produced when Pole meets Jew or Lithuanian; the Turk and the Armenian abhor each other.

Discrimination by the American between himself and the alien leads just as surely to segregation, segregation being synonomous with "caste" in many cases. The naturalized foreigner is as much a citizen as is the descendent from the Mayflower. The law requires of him all the duties of a citizen and exacts from him all of the obligations due the nation and gives him all the privileges and the protection due a citizen. But what about Society? Society recognizes no law." Do you recall how Mr. Panunzio tells us, "I have given all I have of youthful zeal and energy in serving my adopted country. I have come to love America as I love my life—perhaps more—and yet they still call me a 'foreigner'"? How resentful he felt not for himself but for the others who have the ugly shadow, "despised foreigners," hanging over them all their days! This attitude signifies "caste" and results in segregation. Miss Giles says truly, "Laws and ordinances have no power over men's hearts and minds —only God knows that." It is through Adventures in Brotherhood made in the spirit of Christ that this American system of "caste" can be overthrown.

As races are segregated, whether by choice or necessity, their Old World allegiances grow more persistent. The Finns are found in our copper mines, Croats, Bulgarians, Lithuanians in our meat-packing plants, Magyars and Roumanians in our steel mills, Mexicans in our mines and construction work in the Southwest; Japanese and Chinese along the Pacific in truck gardening, Italians in marble quarries, Jews in clothing industries, Russian, Slovak, Italian and Lithuanian in our anthracite mines. This segration developes a racial consciousness which often is yet further increased by church services in foreign tongues, and by parochial schools. One writer says of the Poles, "their feeling of alienage impells them to dwell upon their racial characteristics and they become more consciously Polish than they were in Poland." These communities are often not so un-American as they are foreign. Faneuil Hall, the Cradle of Liberty, the Old North Church and the site of the Boston Tea Party remained but America had disappeared * * *. We fairly *starve* for the spiritual America.



CHILD LABOR MAKING ARTIFICIAL FLOWERS.
The three year old helps until 8 p. m. the others until ten o'clock.

LABORERS

"The hands that toil," whose are they? When we read of the almost countless "Birds of Passage" and when we see the seemingly endless march of "men with the pail" we almost forget the thousands upon thousands of women and children who are bread-winners, too. The Hands that Toil are found at the heart of modern industry; to such an extent are they a part of our life that should the "vast company * * having packed their bags and bundles, and having left their desolate towns and cheerless camps, their stifling city tenements, sail away back to Europe and beyond some night, * * * as the first rays of the sun break over the waiting world—picture the paralysis of a dependant nation.

Among these industrial workers may be counted an army of women, which never lacks recruits. Their hours are long, their pay often meagre, night work is exacted in many states, they are denied "the right of every individual to the leisure to develop his own individual life." "Speed and monotony" characterize the lives of the many. Day after day, week after week they keep up with machinery. "It is part of the price which is paid by a civilization intent upon the making of things without regard to what the process will do to the makers." O, the monotony, the weariness of it! And the working conditions of these workers are often undesirable to say the least, meagre, unsanitary, often without provision for rest or recreation rooms or for good toilet conveniences. A report of the United States Health Service says concerning general working conditions, "If an employee works and lives in squalor and semi-darkness, he gradually loses his self-respect, grows careless in his habits, becomes discouraged and, in short, lacks incentives to conserve his health, and therefore becomes a hazard to any occupation." Some progress is being made in the efforts to secure better conditions for the women working in the industries but there is yet much to be done.

A NEGLECTED SETTLEMENT IN A RICH AMERICAN CITY

Notice the good looking children. All they need is opportunity which the Church should provide.

Mrs. Raymond Robbins who lives in the midst of foreigners while "America has moved out" says, "I know girls who never think of spending money for car fare, or lunches, or laundry, or outings, and never dream of earning enough to make life half-way decent and comfortable or giving a chance for any realization of aspirations or ideals or education and yet these girls by tens of thousands, in the face of such constant denial of all that makes life worth while have held their womanhood intact and protected its integrity. To the courage, the grit, the fineness of character all can testify who intimately know the daily life of the working girls. But well we may question the civilization, the democracy, the Christianity of a community tolerating such conditions."

Is not this a great "Adventure" to be undertaken for the Kingdom?

CHILD LABOR

Just at present the wage earning mothers are not so much in the public eye as is the Child Laborer. Is it possible that children are laborers? The fact has been before the public for years and yet as a nation we have failed to grasp the assertion and have failed to comprehend the gravity of the condition. For more than twenty years the National Child Labor Committee has endeavored to arouse the nation to the fact of child labor. Crusades have been carried on in every state and points have been gained, a law against night work here and an eight-hour day there; in one group of states keeping the children out of mines before they were sixteen; in another out of the factories before they were fourteen," until in 1916 the Federal Child Labor Bill was passed and signed by President Wilson. This Act provided "that the products of no mine or quarry in which children under sixteen years of age were employed should be shipped in inter-state or foreign commerce, and that the products of no factory, cannery, or workshop should be shipped in inter-state or foreign commerce, if such establishments employed children under fourteen years of age at all, or children under sixteen were employed more than eight hours a day, or more than six days a week, or at night." An injunction against the enforcement of the act was sought "on nominal petition of a father of cotton mill children, who claimed that he was entitled to their wages until they were twenty-one years of age, but really on the motion of the Southern Cotton Manufactures, who employed an imposing array of counsel to argue that the Child Labor Act was unconstitutional. Judge James E. Boyd, Federal Judge of the Western District of North Carolina, agreed with the contention of these attorneys and granted the injunction against the enforcement of the Federal law within the jurisdiction of his court * * * The Department of Justice appealed the injunction case to the Supreme Court of the United States which later declared the Act unconstitutional." An amendment to the Constitution is necessary in order to give Congress the power to legislate. The 20th Amendment just now before the states for ratification reads thus:

Section 1—The Congress shall have the power to limit, regulate and prohibit the labor of persons under eighteen years of age.

Section 2—The power of the several states is unimpared by the article except that the operation of State laws shall be suspended to the extent necessary to give effect to the legislation enacted by Congress."

This proposed amendment is now before the people and by the time this article appears in the Magazine its fate will have been decided. Even at present the outlook for its acceptance is very doubtful. The opposition expected from several states which have always opposed legislation concerning the children. "America's hope," has not failed and "again greed and avarice have deliberately sought their own, and lack of information renders good people their prey." That opposition should come from states effected but little by the Amendment is a surprise. We may rest assured that should this measure fail the friends of the children will at once plan a new campaign on their behalf.

"To sin by silence, when we should
protest
Makes cowards out of men.
The human race has climbed on protest;
Had no voice been raised against injustice, ignorance and lust,
The inquisition would yet serve for
law,
The guillotines decide our least disputes.
The few who dare must speak and
speak again
To right the wrongs of many."

That there is need of the Federal Government having such power is shown from the fact that 1,000,000 children (almost one tenth of our population) from 10 to 16 years of age are working in mills and factories; nearly 400,000 of these are between 10 and 14, that nine states have no law prohibiting children of 14 working in factories and stores. Thirty seven states allow children to go to work without a common school education. Two states have no daily hour regulations and five have no protections for children under sixteen from night work." Because some states are willing that the nation's greatest asset, her children, shall be exploited for gain, other states should come to the defense of the little ones and see that some measure is enacted that will insure to them the "life, liberty and pursuit of happiness" that is their constitutional right.

LEFT ALONE WHILE MOTHER WORKS IN THE FIELDS

Where are these laborers to be found, these men, women and children? In factories, mills, mines and urban centers alone? No, indeed, hundreds of thousands of men, alone are found in logging camps from the Atlantic to the Pacific and of these 90% are "homeless wanderers," their home being the bunk in which they lodge when on a job. Every state in the Union is listed as having lumber interests except Nebraska. The home, or houses, of the men in the camps are quite familiar to us through frequent description, the old freight car with the kitchen in one end, the double-decker bunks lining the sides and a plank or two running the length serving as a dining table. But who is able to picture the accompanying health and moral and physicological conditions that are the natural result of such unnatural living! No books, no papers, no one caring for their souls—what can they know about America, the real America. And in case they are foreigners, each, speaking his own tongue, how much greater their plight! Nor are these all of the migrant or seasonal laborers. There are thousands engaged in canneries along the Atlantic and Pacific sea-boards and unlike the loggers these are more often men of families. And their families prove good assets for not only the women but the children supplement the father's labor's. Their problem is the common problem of all, housing, sanitation, morals. This industry depends largely upon the city foreigners, many of whom after the season, return to their city colonies; but many migrate further along the coast and even reach the Gulf in their pursuit of the oyster beds. The usual tragedies follow in their train. Our text tells of some Christian work being done for this group in the East and California is the only state that furnishes equipped schools for their seasonal laborers. The school migrates as they migrate.

The grain belt calls for a quarter of a million of migrants. The migrant who may be in a lumber camp in winter may be in the wheat harvest in the summer and a member of a construction gang between seasons. This seasonal laborer becomes such a slave to his habit that a steady job is not satisfying, he needs must "be on the move."

Neither the industrial life nor the seasonal life claim all of our foreigners. Many take to the agricultural life, many owning farms and becoming citizens in truth, taking the responsibility of citizenship in a spirit that outranks that of many of the older Americans. Miss Giles gives an illustration that may be duplicated more than once. It is a ranch in Texas which had four distinct communties; the Great house of the ranch owner and those of his assistants; not far away lived the Mexicans in their adobe huts who cared for the house, gardens and stables; in another direction were large rice fields tended by the Japanese; and in yet another direction lived the Russian herdsman who tended the cattle, sheep and goats. The ranch maintained a school of its own where Japanese, Mexican, Russian and American children were brought under that greatest of Americanizing influences. Our text also tells of the Jewish Agricultural society and their "back-to-the-land" movement. This Society was founded in 1900 when only 216 Jewish families were on farms. Today the Jewish farm population is more than 75,000 and an agricultural paper is published in Yiddish. Could this population be equalized between the country and city a great change would be brought about both in "business" and agriculture.

The immigration of the Negro, too, has affected the labor question. Of our twelve million Negroes but eight million are living in the South. Dr. Scott of Howard University, Washington, D. C., suggests that, "It seems unneccessary to look for foreign shores to supply any labor shortage that may exist in American industries when there is such a large and sympathetic group within reach."

CONTENT OR DISCONTENT

While the spirit of the foreigner in our midst depends largely upon himself, yet perhaps more frequently it depends upon us. He comes with high ambitions and with eagerness to attain them. His disappointments due not always to himself are often greater than we can comprehend.

The foreign laborer deeply engrossed in his job unexpectedly and apparently without reason finds himself unemployed. It is all an enigma to him and his

THE MOST CROWDED STREET IN NEW YORK

A mob of children in East 112th Street, said to be the most crowded street in New York. Thousands of youngsters and grownups pass through this street daily many of them living in the tenements that line both sides of the street from Fifth Avenue to East River. Here is where our work may begin in behalf of the child.

International Newsreel Photo

THE GHETTO OF THE NEW WORLD.

East of the Bowery in New York City is the heart of the largest Jewish community in the world. Sidewalks, street signs, language, all indicate the process of development.

condition becomes a personal grievance. Add to this discouragement his ignorance of the language and customs, his unacquaintance with "exploiters" and one can see how he becomes their prey and suffers even more. He often finds a sympathizer in an unAmerican "radical" which means trouble for himself and the nation. "All radicalism in America is not imported; much of it is made in America, and grows out of mistaken ideas of our government and what it can and is pledged to do for the individual."

Many educational efforts are made to reach the foreigner that through this gate-way he may not only be taught to realize his responsibilities as a citizen but that he may "feel at home." Religious organizations are making advances along similar lines and with effect; but, it is the universal testimony of those of experience that it is "contact" that reveals the true America to the foreigner. Patriotic organizations are taking a great interest in the "reception of new citizens," a very telling effort. Miss Giles describes the manner in which citizenship is often granted. How great the contrast between such and another reception at which a little Christian girl sang a welcome to the children who were coming with their parents into the American life:

"A welcome warm, a welcome true,
To this dear land of ours;
And may a blessing come to you
Like sunshine to the flowers.
For Jesus will Himself draw near
And bless you, as you live on here.
We welcome you with heart sincere
To this dear land of ours."

It is such a spirit as this from the children to the children that will eventually be the force that will scatter the clouds of discontent and bring the sunshine of content into the lives of our new citizens.

"If we observe the number of chance contacts that are brought to us by the daily round, we will be amazed to find that we who represent America to other peoples have innumerable opportunities for radiating the American spirit and interpreting, in concrete ways, the American ideals."

(WOODROW WILSON)

QUESTIONS.

Answers found in this article and in your own minds and hearts.

1. What form did the labor problem take in civilizations preceding our own?
2. Tell of the labor problem during the early part of our own history.
3. What event brought about a change in the attitude toward labor? Why?
4. To what extent is our country indebted to labor? To foreign labor?
5. Give three outstanding reasons for segregation and tell of effect.
6. Who make up our working forces?
7. What vocations claim women as wage-earners? What is the effect upon the home? Upon the Nation?
8. Have you read and "thought through" the proposed 20th Amendment?
9. What arguments for and against it?
10. Upon whom does the responsibility of Child Labor largely rest?
11. What occupations claim child laborers?
12. Tell of the several groups of migrant laborers.
13. What causes content and discontent among foreign-born citizens?

THE GREAT FOREIGN MISSIONS CONVENTION OF THE UNITED STATES AND CANADA

WASHINGTON D. C. JANUARY 28—FEB. 2.

By Mrs. J. P. White.

"WHO says there is no leisure class in America?" asks the critic; and answers by asking another question, "How else account for the people who attend conventions?"

The critic may have thought the gathering hosts in Washington, Jan. 28—Feb. 2 belonged to the leisure class, but the close observer could see that they were busy men and women, who had left the cares of home, and pulpit and class room and office for a few days to think and talk and pray about the King's business.

Any one who attended the Washington Convention knows *what* it was but how can anyone describe it on cold page to make others understand its pervasive power and strength. Its thrill and uplift had to be *felt* in order to be understood.

International missionary conferences have been held in former times. In 1854 was the first small beginning in Liverpool. A larger conference was held in London in 1888. The Ecumenical Conference was held in 1900 in New York, The World's Missionary Conference in 1910 in Edinburg and the last and largest, in Washington, within the past few weeks.

The purpose of the convention was stated in the call which was sent out. It was set before the delegates in these words: "The convention is organized under the auspices of the Foreign Mission Conference in behalf of the Mission Boards of Canada and the United States."

"The purpose of the Convention is for the information and inspiration of the Churches of these two countries. It is an educational, not a deliberative or legislative assembly."

The spirit of fellowship drew kindred hearts together. Representatives of fifty-eight mission boards and twenty-seven other societies met with pastors, missionaries, laymen and women from all parts of the United States and Canada. The young people were there also, scores, yes hundreds of them, representing various colleges and seminaries.

Certainly no one would be surprised to hear what was stated over and over again, that the foreign missionary situation has greatly changed within the past few years, but how greatly, few on this side of the water can comprehend.

In the past generation the principal stress was laid upon personal evangelism the bringing of the individual soul into a saving knowledge of Christ. Nor are we to think of this as of less importance today. It is of first importance. For no social regeneration is of any permanent value unless it is built upon regenerated individuals. But a greater program is before the Church today. The missionary statesman who brought masterly addresses were talking of Christ's Message to Nations and Races, of the Social Gospel of Christ in Relation to the Industrial World, of the Foreign Missionary movement in Relation to Peace and Goodwill among Nations.

Christian Unity was stressed again and again. Dr. Motts address Sabbath afternoon on "New Forces Released through Co-operation" was a strong argument for uniting Christian forces wherever possible. Our divided Protestanism has often proven a hinderance in making advances in non-Christian lands. Missions are co-operating in many ways but there is need of still larger co-operation.

New problems have arisen in the mission fields in relation to the native Church. New problems have arisen at the home base.

To tell who brought the messages and what they said would fill a very large volume. First of all the President of the United States made the opening address. To have had the President bring even a greeting would have been appreciated but to have had him bring a splendid message of rare understanding and sympathy, was a deep satisfaction to all.

There were many bishops present. From England came Dr. Furse, the Bishop of St. Albans, several were missionaries, Bishop Welch of Korea, Bishop Tucker of Japan and Bishop Badley of India. Of Americans there were Bishop McDowell, Bishop Brent, Bishop Clippenger, Bishop Mouzon, Bishop Beauchamp, Bishop Breyfogel and others whose voices we did not hear.

Board Secretaries from every denomination, were present as speakers in the auditorium, leaders of sectional conferences and as committeemen. Women as well as men participated in the program. Fortunately the great amplifier enabled every one to be heard distinctly in all parts of the building.

Miss Margaret Hodge of New York, Mrs. Thomas Nicholson of Detroit and Mrs. E. H. Silverthorn of New York, presided at different times in the auditorium. The women who were honored with a place on the auditorium platform were, Miss Jean McKenzie, Miss Mabel Howell, Miss Helen Hunt, Miss Margaret Burton, Dr. Ida Lewis, Dr. Mary Woolley, Mrs. C. K. Roys and Mrs. Henry Peabody.

Great themes were discussed by great people. At the first morning session, "Christ; the Solution of the Problems of the World" was presented by four able leaders. The next morning the theme was "Christian Education in the Mission Field." After listening to the able discussion one felt that surely nothing could be of greater importance in winning the world, than Christian Education. Saturday morning the theme was "The Place of Foreign Missions in the Church at Home." In the evening our attention was turned to the "Church in the Mission Field." Monday the subject was "The Foreign Missionary Movement in relation to Peace and Goodwill among the Nations.

Perhaps one should not make a distinction among the noted speakers, but it would not surprise any one to know that John R. Mott, Samuel Zwemer and Robert E. Speer, were considered by many to be the outstanding men on the program. And who could doubt that Mrs. Lucy Peabody, who has directed the work of the United Mission Study for twenty-five years, and Miss Jean McKenzie, who has written so charmingly of Africa, were greeted with special honor.

Our friends from Europe were royally welcomed. As some one said "They are not foreign delegates but fellow citizens of the Kingdom." No hour was more attractive than the Sabbath afternoon, when these men brought fraternal greetings. On the platform sat representatives from Holland, France, Germany, Sweden, Scotland and England. There was a note of suffering and sadness in the messages of the French and German delegates, as they told of the losses sustained in mission fields during the trying days of the war. But there they stood, talking about the same work, pledging allegiance to the same master, and asking the prayers of all Christian people, that they may soon be able to take their full share in the great task of world evangelization.

Special interest was manifest in the addresses of the Oriental Christians Prof. Cornelius of India, spoke eloquently on the "Movements toward Christ in India." Rev. Hivale spoke of the Christian Church in India. There was a spirit of hopefulness in his talk, as he outlined the future of India, evangelized by the Christian Church of India.

Dr. T. Kagawa, seemed like an old friend. Only last year in our study of Japan we became acquainted with his wonderful life. We remembered every step in his conversion to his large service for the poor. The audience listened with deep interest as this brother from Japan told of "Campaigning for Christ" in the slums of Kobe.

The period of intercession was deeply impressive. One morning as Dr. Forgan of Scotland was leading, he began by saying "Now let us listen for a little while to what *Christ* has to say to us" and in deep rich tones he began to read the words of Jesus in our hearing. Following the reading he led the vast audience in silent intercession, closing with a prayer that lifted all hearts into the very presence of God.

The afternoons were given to simultaneous conferences. For one who felt interested in many kinds of missionary work it was difficult to choose which of the nine meetings to attend on Thursday afternoon. On Friday the problem was still increased. This time the fields were discussed and eleven meetings were going on at the same time. On Saturday seven conferences, chiefly relating to problems of the home Church, were held. On Monday afternoon, there were thirty-two denominational rallies held. Of course no one was in doubt about which meeting to attend that day. After seeing thousands of strange faces day after day, it was like getting with the home folks, over at the Wallace Memorial United Presbyterian Church.

Emma Dean Anderson, Dr. Neal McClanahan, Dr. Maxwell and Euna Coie brought cheering messages from the fields. Dr. Anderson and Mrs. Hill enumerated the forward steps that had been taken during the N. W. M. period. It was heartening to know that in this period one hundred married missionaries had been sent out under the Foreign Board and eighty-one young women under the Women's Board.

On the closing night Dr. Robert E. Speer presented "The Call of our Unfinished Missionary Task." After outlining the great task of making Christ known to every individual and to every nation, he sounded a call for the whole Church to keep Jesus in His rightful place and to come with all our resources and all our lives and lay them at His feet so that He may use them to carry out His great plan.

It was Bishop Brent who said: "Within a hundred years we shall all move into the Kingdom with our sheaves." I could think forward to that joyous time when the United Presbyterian Church of 1925 would be carrying in the sheaves from India and Egypt and the Sudan and Abyssinia. And no less precious will be the sheaves from the homeland.

Let the Church pray that the purpose of this convention may be realized: "To give a fresh vision of the foreign missionary enterprise of the Church as it is today, to arouse an enlarged enthusiasm for the task and to deepen the conviction of Christian people regarding their foreign mission responsibilities."

THE AUTHORS BANQUET

Of special interest to the women was the banquet held Tuesday evening preceding the Convention, in the Washington Hotel. It was a birthday party in honor of the twenty-fifth anniversary of the Central Committee of the United Mission Study Course.

Mrs. Lucy Peabody, who has been chairman of the Committee throughout its history presided and introduced the ten authors of the Mission Study books who were present. Each one made a brief talk. Dr. Harlan P. Beach, also spoke. It was he who urged the women to take up the publishing of the books. It was he who advised and encouraged the committee when others saw no vision of the possibilities of the study of missions by the women of all Churches.

The authors of the Junior books were introduced and Mrs. Cronk, who has written the Junior book for next year made the response.

The "Children of the Committee" the summer schools and the Magazines brought greetings through their representatives. The foreign guests were introduced and responses given for Great Britian, by Mr. Kenneth Maclennan, of Scotland; for the Continent, by Baron van Boetzlear van Dubbeldan, and for Asia by Rev. T. B. Hivale.

Not a few women who listened to this program, and we trust all of them believed that the great advancement made in missionary work in the past twenty-five years is due chiefly to the fact that everywhere Christians have come to know and understand the work of missions, through missionary education.

The "favors" were copies of the study books for next year. "Prayer and Missions" by Mrs. Helen Barrett Montgomery, and "Brave Adventurers" by Mrs. Katherine Cronk. It was deeply regretted by all that illness in the home prevented Mrs. Montgomery from attending.

NOTE—Attendance at every session and all the Sectional Conference was almost impossible, and yet Mrs. White heard one Hundred Speakers during the six days of this great Convention. We wonder if another person could give such a record of attendance. We just add this without Mrs. White's consent.—Editor Women's Missionary Magazine.

But the outstanding characteristic of the Convention was that its keynote from first to last was Jesus Christ, as the great Missionary Message and the one hope of the world.

No note of theological disagreement was struck, but Christ was exalted as the Son of God and the only Saviour for every race and nation. Therefore, courage and faith marked the Convention; Courage to undertake difficult problems in the Spirit of Christ and faith in ultimate victory.

From Editorial Missionary Review of the World.

FOREIGN CORRESPONDENCE.

EGYPT

Minnehaha Finney, Editor. Tanta, Egypt.

AT WORK AGAIN.

September! What does that mean to you? Does it not remind you that the summer is past and gone,—vacation is just a memory, and with renewed energy stored up during the happy vacation days, you must turn your face toward the winter's work whatever that may be, whether in the home, office, shop, school, or elsewhere? That is what September means to us missionaries here in Alexandria. The first weeks are very busy ones and we feel quite safe in saying Satan finds no idle hands to fill with his work then. First we must open up our houses, get them cleaned and into running order, then we plunge into the opening days of work which in my case was the reopening of the Bacos School for girls.

There were so many little details to be arranged! The teachers were called together for a meeting, classes were assigned and schedules planned and then we were ready for the first day. How eagerly we looked forward to seeing the girls and the little ones again after the days of vacation. We wanted every pupil large and small to return but alas! there were a few disappointments in store for us. One of our Mohammedan girls had moved away; another had decided to attend a Mohammedan school instead of ours. Little companions had taunted her last year with the products of their wierd imaginations and rumors such as, "Oh, they make you kiss the cross in that school." She is only eleven and we can easily understand why this little one wept to return to her Mohammedan school. But we had learned to love her and our hearts ached to let her go.

Two other little ones are waiting to get new shoes. They have been running barefooted all summer but now they must have new shoes for school and being very poor they cannot get them at once. Perhaps you say, "they knew September would be coming and shoes would be needed for school, why didn't they plan ahead?" But that is more easily said than done, and one realizes it very keenly as she observes the hand-to-mouth existence that so many of these people live.

Of course, all are not poor. We have a normal percentage of children who are in comfortable circumstances, and some,—even rich enough to go away for the summer. These return about the first of October.

But now I must tell you about one of our girls whose failure to return was a source of rejoicing to us all. Why were we glad to give her up? Because she was leaving us to enter Miss Finney's Bible Training School in Tanta. She expects to study there two years and then she will be ready, we hope, to be a Bible Woman and will go around visiting the women in their homes, telling them about God's love, reading the Bible to them, and teaching some to read for themselves. She is a very bright and willing girl. Miss Smith found her last year and planned with the mother to have Galeela enter the Training School as soon as Miss Finney had room for her. Her people cannot afford to pay for her, so some of the missionaries will have to provide money for her board and clothes. Some will be glad to do it for, you see, it is making a little missionary out of Galeela and we feel it will be treasure laid up "Where neither moth nor rust doth corrupt and where thieves do not break through nor steal."

The day she was to travel tc school her mother brought her to me, and as we had a couple of hours before train time, I took a last look at her outfit. Do you remember your outfit for boarding school or college and how eagerly you planned it? Galeela's had been planned just as eagerly.

You had a trunk,—at least one,—didn't you? Our girl's trunk was a basket about the size of an ordinary scrap-basket. In the bottom was a few pieces of dry bread which she was to have for lunch on the train, then four or five undergarments, one pair of stockings, a pair of partly worn shoes, five dresses, two of them new. The material was a cheap quality of voile in the bright, gay colors the Egyptian girls love so well. A fine-tooth comb completed the outfit. Do you wonder there was a lump in my throat when I'd gone over that little trunk? We added a Bible, a nice new turkish towel, a wash rag with a gay pink border, soap, tooth brush, and comb to the little outfit and started her off—a brave, eager little girl.

The Bacos School was opened for the first time last year as a part of the Alexandria work. Our numbers did not at any time exceed forty but we hope to double it this year. We are now within a few of last year's total including the little, new friends who have joined us this year.

Won't you pray for this little school,—that God may richly bless it and make it a blessing to the community and every home represented in it?

LUCY LIGHTOWLER.

SCHUTZ SCHOOL FOR MISSIONARY CHILDREN.

One of the problems of the foreign missionary is how to secure for his children grade and high school education. In the homeland this is ordinarily obtained merely by sending them to the public school. The Mission schools themselves give most of their instruction in a foreign language and the course of study is not such as would prepare to meet the requirments for entering college or university at home.

Here in Egypt in stations where there are a number of missionaries having children of school age it is possible to club together and bring out a teacher from America, paying her travel and salary pro rata to the number of children entered. Thus these parents can have their children in their own homes and not be separated from them. Parents who live in the out stations although they may make arrangements for their children to live with a mission family where one of these schools exist, cannot afford to keep their own home going, pay their share of the cost of the teacher, books, etc. and pay the board of one or two or three children away from home. In America we think this hard for the four years at college but when there is added to this, the expense of boarding and teaching them through eight years of the grades and the four years of high school it is next to impossible on the allowance of a missionary.

To meet this condition the Foreign Board has made a grant toward a school to be held in the sanitarium building in Schutz, Ramleh, a suburb of Alexandria lying to the East. This school will have a boarding department for the children outside of Alexandria. Mr. Roy is the chairman of the school management committee. Two teachers Misses Warne and Kelsey, are on their way out to take up the grade work and the high school work as may be arranged.

We trust that this school will meet the need so effectively that the parents will feel that their children are receiving such a start in education as will enable them to go on without being under a handicap when they get to the homeland.

F. S. HOYMAN.

UNDER THE SHADOW OF POMPEY'S PILLAR.

Alexandria, Egypt.

September has come and with it our turn to tell of our work in Alexandria. There is much to tell and so much that lies so near to our hearts that we can't tell it. I scarcely know where to begin.

But what is my special corner in Alexandria? Well, it is not exactly a corner for it is my privilege to look after two day schools for girls in different sections of this great city and we live in the Mission Building which is still another section. If I should ride the trams on a daily round I would ride on four different trams and either riding or walking the shortest time it takes is an hour and a half. So much of my time seems spent in coming and going.

The names of these schools are probably familiar to you in the Prayer Circle They are Karmous and Kafr Asheri.

Karmous is the larger of the two. Last year we had a total enrollment of 120. About a dozen of these girls are little brothers to older girls. These dear children have their daily Bible lesson and general lessons in Arabic and have English reading and grammer too. This year we are trying a combination schedule and taking a more definite time for domestic science, drill, and singing. Some of these so called extras are more important in character building that the regular studies. A body trained by proper exercise and a mind filled with Psalms and scripture, and new household ideas will be more valuable in a home than a grade of 95% in arithmetic and grammer.

We have one blind girl in this school. She sits in the classes and absorbs all she can from the teaching but her only reading is the Bible which, thanks to the Gibson fund we are able to supply her with. She reads the Moon System and this year our blind evangelist has taught her the Braille System. She would probably make a Bible woman if we would supply someone to take her about.

I've told you about this blind girl but all the others are just as interesting. Each one means much to us as we come to know them better day by day.

Last spring we had a Temperance Rally. The girls gave a good Temperance Program and two men of the Community spoke. Most of the parents came and so many others that there was not even standing room left. At the end of the program twelve girls signed the Total Abstinence Pledge. Perhaps all of these children won't be able to keep the pledge perfectly but some will keep it and a good beginning has been made and the seed sown will bring forth fruit later.

The Karmous school has been an overflowing one for many years and represents a large and varied community. In our school rooms there is held the regular meetings of the group that we hope will soon form the Second United Presbyterian Church in Alexandria. An earnest, consecrated licentiate is in charge of the work under the direction of the Delta Presbytery. Pray for him and pray that Karmous congregation may be organized and its pastor ordained this year.

My other school, Kafr Asheri, is a very small one but it has very great need. The children we have are such dear little ones and the place is so interesting and affords a great opportunity if there were more time given to it and if we could find a more suitable building or rather location. This section is near the docks and cotton market. The traffic is so great that parents are afraid to send their children and even husbands refuse to allow their wives to attend the womens meetings because of the dangerous streets through which they must pass.

Just beyond this place and nearer to the homes of the children there is a large and almost wholly Moslem district and a district in which there is no Christian school, whatever. It is into this district we want to move. Please pray that the right house may be found soon and wisdom may be given us in building up this work.

An important part of our school program is the Sabbath School. Last year Karmous held the banner for attendance among all our schools in Alexandria. We had an average attendance of 140. This year we hope to do as well or better. Last Sabbath we had 125 present of which 76 were school children and 49 were visitors brought by the children.

I'm afraid I've not told you anything new or interesting about the work here but if one of you could come and go with me a week and see these little children as they are on the streets and then as they can be in the schools and realize how empty their souls are of all brightness and beauty that filled our childhood, you would understand the need and value of our schools here.

Egypt is reaching after new things these days. She wants the best things. But she does not know that the best lies in the Truth that is Christ. She wants freedom but it will never come until she is free in Christ. Pray for all of us, Egyptian and Foreign, who are striving to lift the banner of the cross and the risen Lord before these hungry multitudes.

Florence White.

EVANGELISTIC WORK FOR WOMEN IN ALEXANDRIA AND BEHEIRA PROVINCE

Alexandria, Egypt

So many of God's people have been faithful, all down the ages, to the charge, "Go * * * and preach the gospel," that I suppose that most of you are not acquainted with anyone who has not had an opportunity to learn the way of salvation. Conditions are different, however, in Egypt. There are many women who never leave their homes, there are others who come and go a good deal but who never enter a church except on feast days, and learn nothing there, when they do go, that will help them in the problems of life. There are still many others who never go to Church, they have never seen any reason for going, and they would not be able to understand what they heard if they should go. It is to these various classes of women that the Bible women in Alexandria give most of their time and effort.

You have three Bible women in Alexandria. Sitt Afeefa was a teacher in the Moharram Bey Girls' School for several years before the school was moved to the Central Mission Building, and she continued with the school for some time after it was moved. She has now been doing a Bible-woman's work for a number of years. Her life of earnest faith has enabled her to surmount the many difficulties that she has had to face in life, and has developed in her a beautiful disposition, and a capacity for understanding and sympathizing with the difficulties of others. She has the patience to work away week after week drilling the dullest pupils on the Arabic alphabet and the rudiments of the Christian faith, and still keep her smile. She always has a kindly pat for the baby, and often some roasted watermelon seeds or something else that children like for the next bigger child, as well as wholesome advice to the mother in regard to the care of the little ones. Sitt Naama and Miss Victoria, tho somewhat younger and less experienced in life, are, also, very capable and acceptable Bible teachers. They received their schooling in Pressly Memorial Institute, at Assiut. Sitt Naaba is the widow of an evangelist. Miss Victoria has felt a distinct call to service, and is happy in her work in spite of the fact that she is past the age which is considered a suitable age for marriage for Egyptian girls.

Each of these three has her own list of women whom she visits every week. Some of these women live in clean homes, and some of them in dirty ones; some of them have the wall of their sitting-rooms covered with pictures of Christ and the Virgin, and some of them have no pictures on their walls. Some of these women can read, and some of them can not. But in all of these homes the Bible women receive a hearty welcome. In one house where we visited to-day we went through the room where the donkey was housed in order to get into the stairs leading to the apartment which we wished to visit, and we passed a goat on the stairs. But at the top we were invited into a neat, clean, sitting-room, where eight women listened attentively to the Word.

In another house painted all over the outside with pictures of things seen on a pilgrimage to Mecca Sitt Afeefa and I were met at the top of the stairs by the lady of the house, who received us both with wide open arms and covered our faces with kisses. She had never seen me before, but "all Americans look alike" to some people, and I suppose she mistook me for Miss Smith. After a few minutes' visit, our hostess, herself, asked what our gospel said about some matter, and Sitt Afeefa produced her Testament. The "lady pilgrim," as she is called in her neighborhood, read badly, due to the fact that her gospel had been neglected during her recent pilgrimage. She read the Beautitudes. Sitt Afeefa explained that "blessed" meant "lucky." (It was language that the "lady pilgrim" could understand.) And she explained "Blessed are they that are persecuted for righteousness' sake" in this way: "You pray, don't you? and you do not swear or call people bad names. That is what righteousness' means. And if you hear your neighbor swearing and calling people bad names you must tell them that it is wrong. But if a neighbor woman becomes angry with you for trying to teach her what is right that is persecution for righteousness, sake.'. You must not be angry with her for doing it, but must consider yourself "lucky." Sitt Afeefa told me, afterwards, that the "lady pilgrim," herself, used to swear a great deal and use very bad language; but that she had reformed along that line. Sitt Afeefa explained that she had made the lesson with this women very simple on account of the strong opposition of Muslims to Christian teaching. This woman is such an enthusiastic Muslim that she takes the pilgrimage to Mecca each year.

The other day Sitt Naama was telling a woman about Christ's conversation with the Samaritan woman at the well. When she came to the part where Christ asked for a drink the woman picked up the water bottle and called to the servant girl to bring a glass. She thought Sitt Naama was asking for a drink of water. When I suggested to Sitt Naama that the woman must not have been listening to the story, she said she was listening, but was so simple that she did not understand.

These poor, simple women were among those to whom Christ commissioned us to preach. Our Bible women are reaching a few more than three hundred of them in Alexandria. There are, perhaps, two hundred more reached by workers not connected with our mission, and a few hundred more touched by the Church directly or by evangelists. But there are probably over 170,000 more in Beheira Province who have never had the opportunity to know Christ. Let us "pray the Lord of the harvest that He thrust forth laborers into His harvest."

I have written especially about this work for women by women, in this article, but I feel that the story would not be complete without mention of the work done by the evangelists in the preaching places; for they preach to women as well as men, and even hold special meetings for women. So their work goes hand in hand with the work of the Bible women. There are two of them working in Alexandria, beside the native pastor and two working in the province outside of Alexandria under the Mission. And there are two organized Churches in the district, the one in Alexandria, and one in Damanhour. There is a presbyterial worker in charge of the work at Damanhour. Mr. Roy has supervision of the work done by the four evangelists working under the direction of the Mission. There were formerly four native evangelists under the direction of the Mission working in the province working outside of Alexandria; but two were supported by special funds sent by friends in America, and those funds have been recently withdrawn. So the workers had to be dismissed. That means that there are only three men working for the evangelization of nearly 900,000 souls most of whom are Muslims, in Beheira Province outside of Alexandria. Won't you pray hard for these people?

ETHEL WEED.

SCHUTZ.

Of course you understand that most folks simply take the movable part of their work to the coast in the summer to escape the greater heat inland. Association, committees, faculty meetings, auditing, drawing plans, writing, and Arabic study go on more or less and doctors have many calls.

Most of us live a few weeks on the desert in cabins of mats and rough boards but some cannot stand the glare and walking in sand. Sickness too in a mat house where every sound sounds all over is very trying. The constant need also for a rain-proof place where people can get away at odd times makes very necessary a permanent building. The one erected in Schutz, five miles from Alexandria, is a substantial four story structure with eight small flats. Twenty-two bedrooms on the north catch the sea breeze while balconies and baths add greatly to health and comfort before, we had one bath tub to the compound and it was indeed a hard worked piece of furniture.

We have been living here since April under temporary appointment as General Treasurer and before the nine families now present came there were in and out nurses, doctors, people waiting for boats, or with shopping and dental work. It would be impossible to accommodate all these in the mission homes in Alexandria and hotels would be very expensive but with the simple furniture here and our own bedding, etc. all camp down and are happy.

The much-needed boarding school for missionary children from all stations except Assiut and Cairo, were we club together and have our own little schools, will be started here this year. Sudan and perhaps Abyssinia will share in this.

Again a hearty "THANK YOU" for this nice strong N. W. M. building which for years and years will help make and keep your workers more nearly up to the standard of efficiency that the King's business requires.

SCHOOLS FOR BOYS AND YOUNG MEN IN ALEXANDRIA

The Boys School is the work of our station with which I am most familiar. This is natural when one's existence is punctuated by the shrill cries of boys from the playground, the drone of lessons from the class room, and the conversation of husband with teachers at meal time.

The Alexandria Boys School is different from any other school in the Mission, in fact, that it is two distinct schools. There is the Commercial School with only English used as a teaching medium, and there is the Primary School where Arabic, English and French are employed.

The Primary School is unique among schools because of the Cosmopolitan character of its students. Things American have a strong attraction for many of the peoples of Alexandria. People from other parts of the Near East who have been in contact with other American Missions, or relief work, instinctively turn to us.

Joseph, a Syrian boy was born in a mining village of West Virginia, and lived at Youngstown, Ohio. His father died, and he came back to Syria and drifted into Egypt. He followed natural instinct, when he came to our school.

Wadih was left an orphan in Palestine at the age of seven. His grandfather then took care of him, but during the war he died. In order to exist he worked as a servant. After the war an American Orphanage took care of him. He learned of an uncle in Alexandria, and made a bargain, that if the uncle would educate him he would pay him back, when he finished school.

After a year the uncle tired of the bargain, and wanted to send him back to Syria. All summer Wadih worked and saved. Near time for school to open, he came to see us and with many tears explained that he had made fifteen dollars by the summer's work, and that he would scrub floors after school or do any other work, if permitted to finish the school. It is a bright happy faced boy that greets the teacher in that class. Wadih is at school.

But America is not the only feature that attracts parents and pupils. There are probably no more loyal friends of the school than some of the many Muslims who have completed their primary education here. One pupil can boast that both father and grandfather were in this school. They acknowledge that they come because of the moral tone, which is due to the Bible teaching. They comprise one third of the school.

Did you ever wonder just how much religious training a day school gives? In addition to the three R's and attendant subjects that a modern education requires, the primary course includes Bible stories, memorizing verses, Brown's Catechism, and an outlined study of different parts of the Bible for each year. In addition to daily Bible lessons, there are chapel exercises each day, and Sabbath School. Each class in the Primary School has to take an examination in Bible just as in any other subject. If there is one thing in which these pupils excell it is memory work, and one continually marvels at the facility with which our boys can quote scripture.

God has promised that his word shall not return unto him void, and we pray with assurance that He will bless richly this planting of the good seed.

(MRS. W. P.) LOIS A. GILMORE.

COMMON GROUND

Alexandria Girl's School.

Egyptians, Syrians, Greeks, Armenians, Italians, and others, all study the same scales, the same finger exercises, the same Czerny, the same sonatines or sonates, preludes mazurkas, romances, musicales, etc., in our school in Alexandria.

We stick pretty closely to the solid, orthodox way of teaching piano with some results very satisfactory, and other results—not so satisfactory. We find that the degree of acheivement does not depend on the girl's nationality but on her individuality.

It is true the European girl's ears are attuned to the Western scale and she responds more quickly than most of the Syrian and Egyptian girls. The latter, however, after they have had careful teaching and supervision, have responded in such a way as to give the teacher more satisfaction than those who have succeeded with less effort.

The Egyptian and Syrian girls like to play their own music—or else their parents or friends demand it of them. It is not entirely discouraged *after* their lessons are learned. They must, however, realize Arabic and Western music are two entirely different kinds of music. One can not apply the delicacy or finesse of tone and pedaling, the "feeling" for the different classical forms and rhythms of our music to Eastern music It would not then be Arabic music. Oriental music is largely a matter of a distinct rythm, incessant slides, turns, shakes and the like which are upsetting to our exactness of intervals and fixed scales.

When one has struggled for the discrimination of notes, intervals, expression, etc., in music and has awakened the student to them, one feels justified and encouraged in holding firmly to fundamentals and classical forms.

To the student who is able to think, feel, and listen to music and reach the stage of appreciation which eventually comes—it then makes no difference what her nationality is—she has reached the universal ground of music.

Just as we have a universal or common ground in music so we have in the regular school work a common ground which is Christianity. There are different girls of different tongues and different habits. Most of them are connected with some branch of the Christian Church, Catholic, Orthodox, Coptic, or Evangelical. Some are strong in faith and some are weak. But day by day we try to teach and help them grow into stronger and truer Christians.

Mohammedan girls we can liken to those who know only Arabic music. They have not learned music's richer, truer, and eternal worth, as they have not learned the richer and truer meaning of life. By teaching them the fundamentals, teaching them step by step, supervising their practice in music as in Christianity "our way" takes root and they recognize true music as they grow to recogonize true living. And, altho outwardly still Mohammedans they have had the seed of Christianity firmly planted and some day the common ground will have been reached the reward of hope and prayer and work.

A SHORT TERM MISSIONARY

THEY THAT WAIT UPON THE LORD.

Alexandria, Egypt.

"They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles, they shall run and not be weary; and they shall walk, and not be faint." Isa. 40:31

At our last station prayer meeting, our attention was drawn to the last clause—walking. How much of our time is taken up with the small things—the slow, steady plodding along day after day.

The Pastor of the Scotch Church holds a service for the Protestant soldiers at one of the camps every Sabbath at 8:30 A. M. There has been no regular pastor this summer, so Mr. Roy was asked to carry on that part of his work. Speaking to 200 soldiers for a few minutes each week has been an opportunity for service, and an enjoyable one too.'' Yet there has been no "mounting up with wings as eagles.'' When the soldiers were asked if any who wished to take communion would stay a few minutes, not one responded.

After he left the soldiers meeting last Sabbath, he drove 36 miles to a small village where we have a school with 33 pupils—the only means of education in that town. He held a meeting which was attended by 20 men and 12 women, and a goodly number of school children. There was only one Evangelical Christian there. Several of the hearers were Moslems. Away from the cities, and centers of influence, the Mohammedans are found to be much more friendly and more receptive of the Gospel message. Our teacher evangelist there needs our prayers that he "walk and faint not.''

Several mornings ago, I picked up my husband's list of tasks for the day. Living here at Schutz, has neccessarily put upon him quite a few of the details connected with the opening of the New Boarding School for missionaries' children here. So his list had some half dozen items like this—"Penholders, waste basket, mops, dinner gong, two stoves for cooking (1 Primas, 1 larger); see carpenter about making wooden gratings for tile floors of bath rooms; hooks for tooth brushes.''

One item was "start repairs on store house at Sidi Bishu.'' Since our 23 summer houses there are mainly made of mats, the furniture has all to be stored in a stone house in the winter, both to protect from robbers and also against the rains. Last winter the wooden rafters bent owing to the weight of the cement roof and allowed the rain to leak through on the mattresses destroying some $60—$75 worth before before being discovered. Iron beams will replace the wooden ones this year.

The Ford works wonders on a list of that kind, and brings the missionary back for dinner, with his half-fare book for the R. R., and his duster, ready for 4 train in the afternoon. But before that, there is an evangelist's letter to answer, a letter from an Asyut missionary asking for loan of some American school books not needed here; and an article to write for the Huda, our Church paper to arouse interest and prayer in the conventions this winter. A bag to pack, and he's off to the Prayer Conference for three days at Asyut.

"They that wait upon the Lord shall renew their strength.''

MRS. M. S. ROY.

INDIA

Miss Jean Morrison, Abbottabad, India, Editor

TO INTRODUCE A LITTLE BRIDE, AND TELL ALL ABOUT AN AFTERNOON TEA.

Our hostess was a Hindu woman, one who enjoys the pleasures of wealth and social position, has the love of a handsome, cultured husband and of a beautiful, charming daughter. She is a woman who has known the fear of failing to please the husband whose education in England made his ideas and ideals so different from hers, which were formed in an Indian home. Her own words "I am neither Christian nor Hindu; what am I?'' reveal her unsatisfied heart. She and her husband know the price of breaking caste. For years they have had one great anxiety. The little daughters of friends and relatives were engaged and married, one by one, but no one asked for their sweet child the most beautiful of them all. Would any one of as noble birth as hers want her, who ate with Christians and whose charming gentle ways had been cultivated in a Convent Boarding School? Must their lovely Lotus Flower bear the disgrace of marrying below her rank, or having no husband.

When Lotus was fourteen, her fond father unable to longer endure the displeasure of relatives and friends, brought her home from the Christian boarding school lest she declare her faith in Christ and disgrace the proud family name. Two years passed in which she knew no care or sorrow but was contented and happy in the love of parents and friends.

Suddenly everything was changed. An old Indian gentleman came to her father's home, one day, and presented her with beautiful, silk clothes. Then she asked her father "What do these and the many new clothes you are getting me mean?"

Her parents, mingled with joy and pain, told her that a young man, whose ancestors had for several generations been ministers of state, was to marry her. This old Hindu man was her future father-in-law and he insisted that the wedding be within a few weeks.

Lotus's father, not because it was his pleasure but because it was necessary to get a husband for his daughter, promised that all the old Hindu marriage customs should be strictly observed, and the little bride-to-be wept daily.

A month later, the groom with his party of two hundred men and boys came from a distant city. That morning the sad-hearted bride, instead of the dainty cotton or silk garments she was accustomed to wear, put on cheap, coarse, dirty clothes, and barefooted, closely veiled and wrapped in a red blanket she sat on the floor opposite a young man she had never seen and who had never seen her. They preformed the lengthy, silly, idolatrous, horrid ceremonies and were pronounced man and wife by the Hindu priest.

A day or two later, Lotus, dressed in the costly, silk, Indian suit which was the groom's gift to her, went away with her husband to meet her mother-in-law.

In her father-in-law's home, she learned that according to the old Hindu custom, she must eat her meals seated on the floor with her mother and sisters-in-law; her hair must be worn in the regular Hindu fashion of their people instead of in the loose, becoming style she had adopted; it was not their custom for the wife to drive about in an open carriage with her husband, nor for mother and daughter to drive out to call on friends; the Indian 'sarhi' which she had worn for years, the lovliest and most graceful of all Indian dresses, was not considered the proper garment and was not allowed to be worn in that home. In short, for the year or two at least that her mother-in-law would live with her, her life must be secluded as becoming one of their position and rank.

According to custom, she returned after two days for a short stay in her father's home.

It was our privilege to be present at the afternooon tea given by the bride's parents for her English and Indian friends who were not invited to the wedding. The father met the guests and introduced his son-in-law who had come back to take his wife away the next day.- After the guests had all arrived, the groom left the room and then the bride and her mother came in. We had been told that the groom would not reappear. Upon inquiry, the mother said that it was not customary and that he was most unwilling to appear in the presence of his bride and her friends (both ladies and gentlemen) but that she and her husband had insisted on this.

When tea was being served, the groom slipped quietly into the room. The bride hid her face for a moment or so, then regained her self possession and continued the conversation with the Christian lady beside her. She wore one of her lovely delicate blue silk 'sarhis' trimmed in real gold embroidered edging and as she talked in her gentle, easy way or arose occasionally to assist in the duties of hostess, we thought she never had looked more beautiful and charming. This drawing room tea was a new experience for the groom, who had been educated in an Indian college for sons of Indian chiefs, and had not become accustomed to English ways but his quiet manner did not betray the self-consciousness he may have felt.

We were told the the bride had kept her face covered always in her husband's presence when at his father's home. If he had not had a good look at her face before, he surely learned that afternoon how beautiful she is. His eyes were often upon her but she bestowed no glance upon him.

The guests praised the bride for her success in making English cakes and sweets, and enjoyed the tea and the hospitality of her fathers home.

I have known Lotus since she was a little girl and my heart ached for her when she said to me that afternoon "I try not to cry when I think of leaving my dear parents and happy home but the tears *will* come. It is so hard to go away but I must. For a year or more, I shall find it very hard, then it will be easier. My parents too will be so lonely. The day after my marriage when I went away, my father wept all day and neither ate nor went to his office."

When we bade the groom good-bye, some of us told him how we loved his little bride and wanted him to make her happy. He promised he would try to make her life a happy one and we believe he will.

The postman has just now come with a letter from Lotus, a short little letter telling nothing I would like to know and closing with the words "very earnestly waiting for your sweet letter which I hope to get soon." Of course this letter, as all she writes, was read by her husband, or more probably by her father-in law, so there may have been things unwritten that she longed to tell . Will you pray with us that this dear young woman whose life has been enriched and beautified by the teachings of Jesus Christ may come to know Him as her everpresent Lord and Friend and Savior.

LILLIAN A. MCCONNELL.

WITH THE GIRLS OF THE AVALON HIGH SCHOOL.

The last week in April brought Mrs. Samuel to Pathankote laden with messages from God for us and for the girls. Mrs. Samuel is an Indian woman with a strong, beautiful character, she has a quiet dignity of bearing and a sweet smile that quickly wins the girls. The girls loved her and through her they have come to know the Master whom she serves. There were six formal meetings in which she spoke on The New Birth, The Fulness of the Holy Spirit, No confession or repentance without a knowledge of sin, Temperance in Dress and Action, God's Children and Bible Study. Besides there were many group meetings and personal interviews. As the interest grew Miss Buchanan was led to tell the girls that if any of them wished to stay for an after meeting they might do so, most of them stayed and the burden of their prayers seemed to be that God would cleanse their hearts of sin, several times an effort was made to close the meetings but the burden of prayer was not lifted so the class work was allowed to go and the time was spent with Him. Every day it was the same, lives were surrendered and hearts were emptied before Him, sins confessed and forgiveness sought. There was great quietness and real self control was manifested; there were tears on many faces and in their voices but very seldom did any one really break down. A seventh class girl asked them all to please close their eyes, then she poured out her heart in confession and asked for forgiveness and cleansing, after that her face was very bright and happy. In the say so meeting one little girl said that she had learned that you should glorify God with your whole body and that you shouldn't say anything or do anything or wear anything that would not please Jesus.

There are four Mohammedan girls in the school, they have always shown a good interest in religious matters but were fearful of showing it in school or in their homes, during the meeting two of these stood up and expressed their desire to be Christians. We are praying that God may make the father and mother willing for the girls to come out and confess Christ publicly. One Mohammedan girl refused to come to the meetings but she went about looking very miserable and unhappy. Satan is getting in his work, whenever the Holy Spirit is working, then Satan works too, there have been some failures and all have not made a full surrender, but victories have been won over the sin of bad temper and carelessness and all of those sins "that do easily beset us." The work is going on and we know that He is able.

Many of the teachers were blessed too and it has brought them closer together and closer to the girls and their influence has been increased. We praise Him for what He has done and is doing, will you pray with us that the work begun in these hearts and lives may go on until all have accepted Him and yielded to Him—until there is daily victory over sin in all of our hearts and lives.

VIDA GRAHAM

ABYSSINIA

Mrs. T. A. Lambie, Editor, Addis Ababa.

CHRISTIAN WEDDINGS IN SAYO.

As in most countries, here in Abyssinia a wedding is a big event. It is the time for a big feast and play rather than for a sacred ceremony. When a young man decides to marry, he finds a suitable girl with the help of his friends and sends two older men friends to her parents with his proposal. Usually he has not even seen the girl unless from a distance. The price is settled and ranges from fifteen or twenty dollars to as much as can be gotten. The man usually sends presents of cattle to the parents and gifts of jewelry and clothing to the girl. No matter how poor the man is, he sends her a pair of bracelets; this is the sign of engagement. Sometimes when they come to put the bracelets on the girl, she runs away and hides. She has never seen this man. How does she know she will like him or not? But that does not matter, she must do what her parents say. And so a day is set for the wedding. Her friends feast at her home before the wedding and at his house afterward.

The man chooses two friends or acquaintances to act as brothers to the girl. Their duty is to bring her out to meet the groom, protect her until she is given to him and after the wedding, act as her best friends and counselors in case her husband is not good to her. The girl always rides a horse from her home to that of her husband. As she enters the house, he kills a goat, sheep or cow which ever his finances will allow. This is the only covenant in the Galla wedding. The next day the brothers go back to her parents and report that the groom is happy and well pleased with their daughter.

Divorce is easy and very common. If a man does not want his wife, he merely tells her to go and she goes. In this case he must give her some support, but if she leaves him, he is under no obligation to her. Consequently most of the men who do not want their wives, treat them so badly that they will finally leave of their own accord. It is quite common to be married every year or so. A man very often has several wives at the same time. So you see how little real home life there is in this beautiful land. For this reason we had been hoping that we could show them a real Christian wedding, but for a long time none of our Christians were married.

Then one day we heard that Gadada, the blind man, had made arrangements to be married, so one of the missionaries talked to him about it and he consented to a Christian wedding. However her people were a different proposition. They did not know much about the Mission and insisted on the usual Galla wedding, so we had both. The Galla one had to come first, but we did get to show the people what a Christian wedding is like. It made a great impression on the young men especially, and the next boy who decided to get married said he wanted nothing but our kind of ceremony.

This was Kasai, one of the teachers in the Galla school. He had chosen Biretu the oldest girl in the Girl's Boarding School. Beside going to school in the afternoon, she teaches the younger girls in the morning. He not only taught during the afternoons but attended the English classes in the mornings and so they had ample opportunity not only to see each other, but to form some idea of one another's character. Since both she and her mother had accepted Christ, they were quite willing not to have the Galla wedding. At first she wanted money for her daughter, but after a talk with our faithful Tafarra, she consented to give her to Kassi. As a matter of fact she had received money for her before, although Biretu had not lived long with that man. As at Gadada's wedding, we tried to have everything as nice and impressive as possible. With the help of the schoolboys and girls, we decorated the Church with flowers and leaves. Two of the little schoolgirls scattered flowers in front of the bride and her two brothers, chosen by the groom, walked up the aisle with her. As far as we know that was the only native custom they kept. Apparently it would be a great mistake for the groom not to give his bride this protection of two brothers. In spite of great embarassment, they finally said their ayes and were pronounced man and wife. The first ones here married by a Christian ceremony, without a native wedding previously.

Our next wedding was much like Kasai and Biretu's, but the preceding events were different. They show the same old love of money that is such a common evil. Last spring, Shone heard of a nice girl who could read and immediately started arrangements to get her. She lived in a town several days journey away, so he took some money and some friends and went to see about her. At that time he paid about twenty-five dollars and later sent many gifts both to her and to her parents, but no date was set. Everytime he asked about the time for the wedding, her parents put him off with one excuse or another and several times demanded more money which he paid. A few weeks ago, he decided to wait no longer and again started for her home town. This time he went in style; his best clothes and all the boys and mules he could find, in order to make a favorable impression. It must have been too much of an impression, for the parents hid the girl and refused to give her up. Later they demanded ten dollars more. After much talk and borrowing from friends, it was paid, but even then they refused to give her up. The outcome was that Shone sought the aid of his friend, the local government official and the official kidnapped the girl, and Shone and his friends brought her home triumphant. Again we had a very nice Christian wedding. This time two little boys scattered flowers and later sang a song. In spite of being snatched from home and loved ones and carried off by strangers, the little bride seems quite content and happy, and I'm sure Shone is as proud as a peacock of his wife.

So we have three new Christian homes started this year on "Honeymoon Row." We hope with a little help and many prayers that they may be able to show the people here what it means to have Christ in the home.

Isabel Blair.

ADDIS ABABA.

It was Thanksgiving Eve in the Capital city of Abyssinia, but few members of the American Mission, situated in Gulali surburb, could sleep for thoughts of the gay "tomorrow" which had been planned. A delicious picnic dinner was in the pantry, the Thanksgiving candy all made and everything set for a good time. There was even a new Citreon car waiting in the garage, which Ras Hilo one of our good friends had loaned for the occasion. We were to drive out to Mt. Munengesha an hour and a half into the country. What a luxury to ride in motor cars in Abyssinia, where the only means of travel is a horse or mule.

That morning no sound of the workmen's bell was heard, nor the chug-chug of the planing mill or carpenters' hammers, for Thanksgiving day is meant as a holiday for all.

There was one jarring note. Sick patients were in the hospital, how could we leave them? Viola Bayne and Hazel Ewing volunteered to stay. Of course it was unneccesary for them both to stay, but Miss Ewing (our Admiral) did stay, although we are planning to make it up to her soon.

Dr. Lambie had to do an eye operation; then we were off down the dusty road two cars honking, humming and racing while the children in high glee were shouting to each other from separate cars. We really could not go fast, but the slower the speed the longer the ride, and the beautiful round top mountain which was our goal, came closer and closer.

What marvellous scenery delighted us, of deep canyons, fields of grain, harvester with hand sycles gathering the abundant return of their sowing, and heards of cattle, sheep and goats grazing in the valley.

We reached the mountain, but to our disappointment found we could not get closer to it than a quarter of a mile, and there was a field of unharvested grain between the mountain and the road. We knew that to try to go through an Abyssinian field of grain would mean to spend our holiday in settling with the Danya (Abyssinian Judge) so we drove on hoping the road would come nearer to the mountain farther on.

By this time we were hearing from all sides "Where do we eat" The question this time was not when, but where, for we wanted the choicest spot in this lovely natural park. We were riding above a deep canyon where there was flowing clear cold water, and some large trees were near—but a nicer place is always just beyond. At last we selected the shade of a beautiful old wild olive tree. The two cars were parked, and rugs spread on the ground. Who could believe we were in "Wild Abyssinia" and not in some of our own mountain country in U. S. A.? You may be sure we were not long in setting out the chicken, salad, baked beans, apple sauce, cold slaw, olives, spring onions, fruit salad, etc. It was impossible, however to get to the mountain which we were all so eager to climb. Mt. Mungesha is especially interesting for the reason that it is the crowning place for the Kings and Queens of Abyssinia. It is hard to imagine the dignified Royalty of this country going up the steep incline of this mountain.

At three o'clock we had our service, and very impressive it was out under the open sky.

No one ever heard of having a picnic in Abyssinia without a tea as well as luncheon. So while some of us are reading magazines and books, someone says, "Betty are you getting the fire started for tea?" "Yes, Dad, but the wind is so strong." We had the faithful little primus stove which eliminates searching for wood. "Let's try it up in the hollow of the old tree." There it was well sheltered from the breeze and soon roaring. That surely sounds interesting and soon the crowd is "on hands for the fun ." By the time the cocoanut cake was cut and the teacups placed, we heard the merry whistle of the tea kettle.

Little Carolyn Russell and Viola Bayne were perched up in the tree and Wallace elected to "feed the monkeys," which he did abundantly, being always sympathetic in the eats.

"Time to start home?" "Oh let's stay a week," was the unanimous vote. Lunch baskets were reluctantly put back in the cars, and we were homeward bound, with the glorious sun slowly setting, casting long shadows across the valleys, and making the scenery even more beautiful than in the morning.

What a wonderful day God had given us! And as we drove thru the stone gateway to the George Memorial Hospital grounds, and the beautiful gray building of the hospital loomed up before us, we marveled again at the gracious kindness and love of our heavenly Father. We felt that we could never praise him enough for the gift of this hospital with opportunities here for us, and for the dear friends at home who are helping so much by their prayers as well as their money; but most of all for the Gift of His only Son.

FLORENCE D. WHITE.

Addis Ababa, Abyssinia.

Dear Friends:

The first association meeting of Abyssinia has passed into history. It was held at Sayo Station the latter part of February and what a fine time we had. There were over twenty people at Sayo, and that is a great number for these parts. It was a time when we looked with faith and hope toward the fulfilling of the great promise that the work in Abyssinia holds forth. After a week of business, good times and spiritual help we separated. Such a scattering as it was! The Shields and Mrs. Walker to the new and promising work at Gore, Lambies, Russells and Miss Davidson to Addis and Buchanans, Gilmores and Henrys with Misses Beatty and Blair to Sayo.

The Lambies and Miss Davidson escorted, the Gore people to their new home and then back to Addis, by the way of that vast country of Jimma. They were nearly four weeks on the road traveling all the way after leaving Gore through a country where there is not one bit of Missionary influence. True there are a few Mohammedan teachers with little day-schools teaching Arabric. Why? So that they may add more to the millions already under the false prophet!

The Russells and children came to Addis via Nekempti, taking a rest there for a fine visit with their Swedish friends, the Soderstroms, who so ably helped the work at Sayo between the departure of Dr. Lambie and the arrival of Dr. Gilmore, at that station. They have been at Nekempti just one year and have a splendid start. They have the hearty good-will of the ruler of that Province and are doing a fine medical work, with also a small school for girls and boys.

As is usual in every place, in every clime, we had UNUSUAL weather for our trip. It is not supposed to rain until the late spring, but for reasons unknown, it did rain at least once every twenty-four hours from Sayo to Addis. Providentially the rains were always in the evenings and the children were never wet once. Weathering a tropical thunder storm in a tent is a real thriller! It is a wonderful trip through beautiful forests, over mountains and across rivers. We killed plenty of game, ate wild fruit and berries, visited governors and saw crowds of lepers, all in a days travel. The two parties arrived in Addis just three days apart.

How can anyone describe Addis Ababa to one unacquainted with foreign cities? It is like nothing we ever saw before, yet it is a combination of all we have ever seen. Camels and donkeys in the streets with huge motor trucks and fine carriages, paved street and mountain path meeting in the market place, fine silks and foreign goods sold along side of the red-pepper and onion vender, the indescribable mixture of the Eastern and Western African and European and it smites the heart when one realizes that for the most part that vast multitude of thousands in the market-place scarcely know of our Saviour, certainly nothing of His great love for them.

There is such a fine lot of workers here now and how busy they all are! Of all the new missionaries of course we should not state preferences, but if you could see little Harvey West I am sure you would agree he is the finest baby in Abyssinia.

Don't forget to pray for the new workers and work at Gore, for our school and converts at Sayo, and for this wonderful big work here in the central city of this needy land.

Sincerely,

(MRS. F. L.) DAISY CHASE RUSSELL.

UNEXPECTED DUTIES.

To my dear readers, most of whom are in someway fellow laborers in mission work at home or abroad, it is not a hard task to write on the above mentioned subject. I believe that most of our unexpected duties are the duties that a great many folks connected with school work must face, that there are many interuption which we try and face with a felling that they are all a part of the day's work.

Most of the missionaries go to their appointed fields having had special training in the line of work which the individual workers feel is the Master's will for them. And don't you agree with me that we have all felt at times that we would prefer not to be thrust into any other kind of work than that for which we had been trained?

Here in our school, since its beginning, year after year, missionaries have been sent out until you at home must feel that surely the G. B. S. at Khartoum North ought to have a special worker for each special need. You will be surprised to know that there are only three of us left in the school which cares for two hundred girls, half of whom are part of our family. With all these children come many duties and responsibilities which we are called upon to look after. Were we willing to do only those for which we have been trained I am afraid that there would be many that would go undone. I often let my mind drift back to the little home in Bethany with Mary performing the tasks of her choice, serving her Lord and Master whom she loved dearly, and I envy Mary as I turn to Martha and see her fussing about the many household cares, which seemed such hardly worthwhile things. Had it not been for Martha Mary would not have had so much time to spend in the work which she loved so much. Would it not be lovely, if it were possible, to have each of the mission fields supplied with the rare combination of Mary and Marthas in each of our workers?

I was sent out to the Sudan nearly three years ago to care for the sick of our school. I don't believe that I have done more than three months nursing in all that time, but I have had more than enough to do to keep life interesting, in spite of the good health of our children. I think that the Lord kept them well because He had other duties for me. Last Association I was appointed to look after the hungry of the G. B. S., as well as the ill, I can thoroughly sympathize with mothers of large families. To combine the large quanity of food needed each day with proper food value, and afford an occasional change without exceeding the family pocket book, it is not the easiest thing on earth to do.

May I tell you about some of the interruptions which constantly come up? The little radial face of the clock beside me announces the hour of 4:30 a. m. It is time to get up, and in the quiet of that half hour before the children's bell a verse or two of Arabic can be most easily memorized. Then comes time to dress, have devotions, attend breakfast, and be ready to start an Arabic lesson at 6 a. m., when the teacher arrives. Often the lesson is scarcely begun when some one appears to get help for his or her upset stomach. Breakfast is often swallowed with little mastication in order to have a prayer meeting with the servants before they start to the market. Then comes dispensary work which usually takes half an hour. Classes in physiology, hygiene, and first aid follow, and it seems that during this time sellers of all sorts of things from watermelons to charcoal come to our door, and I must stop at least long enough to greet them and hear what they have to say about the things they offer for sale. One never knows when an opportunity may present itself through a treatment or a conversation, so I try to use some of these interruptions to reach some of those whom we would otherwise not have an opportunity to reach.

Because we are so crowded some of the classes meet on the veranda, and frequently a class is interrupted by a horrible smell of the dinner burning. Yes, we try to teach our cooks to be careful with the food, but our admonition does not always have the desired effect. On returning to the class one may find a Muslim enquirer who is anxious to tell what he learned from the Gospels, which he is studying in secret. Then comes the cook, wondering why there is not enough wood cut for her to use in the kitchen. Going to see about the wood one gets into work deeper than ever. The baking woman has not enough flour for that day's baking because the man has failed to take the wheat to the mill to be ground. But we must not be too hard on him because we are told that one of his relatives has died, and he did not come today, naturally he feels that we will understand. But I must hurry in the house. Some one is asking for the nurse. It is the sanitary inspector and medical inspector looking for a stray mosquito or an unpleasant smell. On return from this inspection the nurse is usually partially, if not a total wreck. Yes, all sorts of promises are made that we would get rid of the old garbage cans, and that we would see that the gardener drains off all unnecessary water, that he would be more careful about leaving so much debris in the corners of the yard.

Lunch is ready, but there is no bread for the girls because the wheat was not taken to the mill. Fortunately the bakery is near us. The sick children need attention, some of them are wondering how long they must be isolated for mumps, and when they will be able to eat solid food. An anxious mother comes to have me reassure her that her little girl will get well. Then in the next moment some little malaria patient, whose stomach won't behave, needs her bed changed. But somehow I find time to eat lunch, and escape to the privacy of my room. Sleep comes with little delay, and with it a loud knock at the door. It is time for the children's baths, but the engine that pumps water has suddenly broken, and what shall be done? Then comes one of the teachers with one of her little charges, her head alive with pedicule, asking he to examine the child's head to realize how the said pedicule increase within a week's time. It is surely evident that they grow especially well in the heat of the Sudan. When all of our children have had their baths and return looking lovely, and black, (however not all black) and shining, suddenly a haboob descends upon us, and for half an hour we have a dreadful sandstorm, and are scarcely able to open our eyes without getting them full of sand. During this time we close ever nook and corner of the house, then we ourselves tie up our heads and stay out doors. Then follows a huge rain storm and our roof leaks, and we spend most of our time moving the furniture about so that it will retain a little of its varnish. Night comes on and we settle down, thinking that the rain is over. Our roof is a fine place to sleep except that we may have to pick up our beds several times in a night and seek shelter in the house to get away from a host of sandflies.

I think you are all tired and weary hearing about our troubles, and I shall not tell you any more of them this time.

Frances Turk.

DEATH OF MR. GUTHRIE.

Dear Mrs. Moore:—

From the other Church papers you will have received word of Mr. Guthrie's death.

He and Mr. Oyler lived together as bachelors for three years and became intimately acquainted with each other. Mrs. Guthrie arrived at Doleib Hill January, 1913, and I followed in May of the same year. Both of us had been young lady missionaries and both of us had to learn to keep house under difficult conditions. We have lived together, worked together, and talked over problems together, and we have had the responsibility of caring for our children, often far removed from a doctor.

I will not give the details of his final illness as you will receive that information from the other Church papers. One scene will always stand out in my memory, and it was the pathetic sight of Dorothy, Franklin and Burrell running in to say "goodbye" to"Daddy" just before he was placed on the stretcher to be carried down to the river bank where the government doctor in charge of the hospital boat was waiting to take him to Malakal for the operation. They wanted to know when "Daddy" was coming home. Six days later all that was mortal of "Daddy" returned, but his soul was safe in the Presence of the Father.

Nor can I ever forget the fortitude and bravery with which Mrs. Guthrie is facing her sorrow. It has been a beautiful demonstration of the Comfort and Strength of the Holy Spirit's Power in just such a time as this.

In a few weeks Mrs. Guthrie goes home to face the problem of rearing her children without the aid of her husband, but the distance between us will not and can not sever our friendship. God grant that she in America, nad I at Doleib Hill may serve Him for many years to come.

Verv Sincerelv.

LILLIAN P. OYLER.

NOTE—When this message came from Mrs. Oyler the death of Mrs. Guthrie had not occurred. The double tragedy to the Mission and the close friends of Mr. and Mrs. Guthrie can scarcely be given in type. We know something of the bereavement that that has come to Dr. and Mrs. Oyler in very recent months, and we know too of the great strength of Christian character they have shown. Two of their dear children are buried on the Nile in strange territory. Had the Mission its share of medical skill some lives might have been spared. It is something to think about if we are going to give our best to the foreign lands we must also plan to care for their lives.

—Editor Women's MissionaryMagazine.

PRAYER CIRCLES

When Miss Hill returned to India she left 61 groups of women all over our Church, meeting regularly to pray for our missionaries and the great work they are doing to hasten the coming of the Kingdom of our Saviour and Lord.

Mrs. W. C. Adair of Walton, Kans. reports another circle.

Those of us who had the privilege of attending the Foreign Missions Convention of the United States and Canada at Washington Jan. 28 to Feb. 2 have returned to our homes with the conclusion that the "necessity for prayer is the one victorious force." How our hearts burned within us as we talked and communed with our Master and those interested in Kingdom work during those precious days.

We came home with the burning desire to let God use as never before for the advancement of His Cause and Kingdom. How better can we do this than give ourselves to releasing by prayer the great resources of our Heavenly Father.

A letter has been received from Miss Hill for the Prayer Groups and will be mailed very soon.

Report all new Prayer Groups to

Mrs. W. P. Wiegering,
352 Alameda Ave.,
Youngstown, Ohio.

EDITORIAL.

MRS. GEORGE M. MOORE, Editor, Xenia, Ohio.

"THE AUTHORS BANQUET."

On Tuesday Evening, January the twenty-seventh, there was held in the "Rose Room" of Hotel Washington of Washington D. C., a very notable banquet. The occasion was the celebration of twenty-five years of the publication of Mission Study Books under the management of the Central Committee of the United Study of Foreign Missions. Twelve or more of the writers of these study books were present to respond in appropriate messages to their introduction by the chairman of the Central Committee, Mrs. Henry W. Peabody.

It was a felicetious occasion. More than six hundred women were in attendance, besides many men of missionary zeal and reputation.

One thought ran through all that was said and it was this:—If the women of the Protestant Churches of America had failed to improve the opportunity offered when plans were projected in 1900, at the New York Conference of Foreign Missions, for the systematic study of missions, or if only a few had responded instead of the many who made wide-spread use of the mission study literature that came into existence as a result of such plans, would an occasion like the "Authors' Banquet" have been possible? And further, how much of the great Foreign Missionary Convention of the following six days was made possible because so many units throughout our land have been engaged in systematic mission study?

The occasion of the "Authors' Banquet" was most inspiring, not only for future plans but because it was the living record of momentous work already accomplished, a work proclaimed by the presence and voices of those in attendance. Mrs. Peabody announced that during the years since 1900 including this twenty-fifth year, the central committee has published approximately three millions of senior study books and nearly a half-million of junior study books,—a million more than the volumes contained in the congressional library at Washington. Instead of the fifty miles of shelving required in the Library of Congress, the Central Committee would need seventy-five miles of shelf to hold its publications.

When Mrs. Peabody made this surprising statement those present at the banquet had an urgent desire to rise and salute her as the "First Lady of the Land;" for it is well known that during all these years Mrs. Peabody has given her time, life, and soul to this work, and that from its inception she has been the inspiration and wise counselor of one of the greatest movements of the past twenty-five years; namely, giving to the women of America a vision of their personal responsibility to the Non-Christian World.

There is another name so closely associated with that of Mrs. Peabody and so identified with the work as to call forth mention at this time, Mrs. Harriet B. Montgomery, author and speaker of notable worth. She was greatly missed from the Authors' Banquet and all deeply regreted that illness in her family prevented her attendance on this occasion.

MR. AND MRS. C. B. GUTHRIE.

The United Presbyterian Church in the home-land and its Mission Stations in the Sudan, as also all of its Mission Stations in the foreign field stand dumb in the grief that has come to the Church, its missions, and the little children bereft so unexpectedly of parents.

The death of Mr. Guthrie was most unexpected. That he was stricken on the eve of preparation for his home furlough, that there was necessity also for physical care for his wife and family deepens the grief for his loss and for the second loss so soon to follow. Mr. Guthrie died December seventh.

Mrs. Guthrie, left with this unexpected bereavement and the impossibility to further plans for immediate journey home with her little family was compelled to meet all that the loss of husband could bring to her. The story is almost too sad to record. There have been many tragedies on the foreign field. There have been many families broken into pieces in the homeland and yet this bereavement to Mrs. Guthrie at a critical time no doubt had its weight too heavy for human endurance. When the message came to the home-land that Mrs. Guthrie had been taken from four little children the youngest but three weeks old, the sorrow seemed without parrallel. The death of Mrs. Guthrie occurred on February seventeenth.

The immediate care for the orphaned family is not so much concern; for the mission will doubtless provide Christian loving service. But in the near future the four bereft children must have permanent and substantial care. This no doubt will be provided, but with the best that Christian love can bestow, never can the children so sadly bereft of such parents find an equal to their own loving father and mother.

"What I do thou knowest not now; but thou shalt know hereafter," words of Jesus Christ have been of infinite comfort many times. We must use all our faith and trust if we are to understand this threefold loss. The great loss to the Sudan Mission; for Mr. and Mrs. Guthrie had implanted their work and its worth so well that to fill their places means more in the mission than we in the home-land can understand. The great loss to the Church at home of those whose loyal service exalted its mission and whose lives were an inspiration to service to the Master. The unspeakable loss to the family of four orphans and the relatives in the home-land.

We hope the children may be cared for together so that in some measure the tragedy of such a bereavement may be lessened. We commit to our Heavenly Father their precious lives. The Church at home as also the mission so sorely bereft should feel a personal responsibility in this to us strange providence. We pray for these little ones a noble useful future, made possible by Christian training.

The many noble and beautiful traits of character, the most excellent but modest service rendered on the mission field, the work so faithfully prosecuted in behalf of the Sudan Mission by Mr. and Mrs. Guthrie will be implanted not only in the development of that great mission field, the Egyptian Sudan: but greater still, there must be many Sudanese to rejoice in eternal life because of the lives of Mr. and Mrs. C. B. Guthrie.

A MESSAGE FROM THE PRESIDENT OF THE W. G. M. CONVENTION. BOSTON, MASS. JUNE 20-24.

Dear Fellow Workers—

Definite plans are now under way for the Forty-second Annual Convention of the Women's General Missionary Society, to be held in Boston, June 20th—24th, and it is my earnest hope that all women of our Church will be much in prayer for the success of the entire convention. Remember those working out the program, that they may be so guided in all their plans, that the best interests of the work may be advanced. May the Local Committee be remembered in the great task that is theirs.

It seems but yesterday that we were planning for the annual meeting in Shadyside. How many of us have kept the resolve, made in the enthusiasm at that time, to do greater things than ever before in our own individual societies. Have we been untiring in our endeavors to have—

A Magazine in every home.

A Junior Magazine in every home where there are Junior children.

A prayer cycle in the hands of every woman.

Every woman a member of the missionary society.

Every woman a member of the Women's association.

Has the annual Thank-Offering been greater than ever before, because we, as individuals, have, through prayer and self-denial, made it so?

Are we helping our Church to meet its obligations in the New World Movement and so increase our work at home and in foreign fields?

What great fields for service are ours? What great things we may do for the advancement of Christ's Kingdom.

"Herein is my Father glorified, that ye bear much fruit."

Our Convention Theme for 1925, is found in John 15:14. "Ye are my friends, if ye do the things which I command you" Let us center our thoughts around the subject—World Friendship.

It is hoped that every member of the W. G. M. S. will be giving careful thought to the Convention Theme and that prayer may be made for all those called upon to take part in the program.

The Convention Song is number 139 in Bible Songs, book number 4. Let our hearts go out in songs of praise to Him ,Whose we are and Whom we serve.

The program committee will endeavor to have the Convention Program outlined in the next month's issue of the Magazine.

Yours

MRS. GRACE K. GILMORE.

Convention President 1925.

* * * * *

We shall never begin to interpret or understand the unsearchable riches of Christ unless men and women of every race, of every color and of every land make their own contribution to that interpretation and find in that unexplorable wealth that which especially expresses their genius.

CANON H. J. CODY.

My dear Friends:—

The joy of once more having a "clean bill of health" and the release that it gives for service is so great that I can't yet take it all in.

I am eager to tell of "the hand of my God which was good upon me" during these months of inactivity but words are utterly inadequate.

The loving kindnesses of friends near and far, here and across seas, have been many,—kindnesses in travel by land and by sea, in hospitals and in homes, from doctors and nurses, from pastors, from friends old and new, from children and babies; messages in letters in telegrams, in flowers and in books. And to all who have helped together in prayer, I give my fervent thanks.

It is pure joy to be looking forward to the return to Egypt. In the meantime I shall be most happy if I can be of use in the very important work in the home land. I count on you to help me to find opportunities for service.

May the Lord give us the vision of a Moses that we may see our opportunities and that we may long as did he to enter in and possess. Could we but get such a vision, we would bend all our powers for a glorious entrance.

The dauntless spirit of our women, the far vision and readiness to sacrifice will stand the Church in good stead in these closing weeks of the New World Movement campaign.

The Master help us all to give as He would give in our place!

Yours very affectionately,
RUTH WORK.

* * * * *

A CHINESE EDUCATOR'S TEST OF VITAL CHRISTIANITY.

Dr Chang Po Ling, who was, a few years ago, studying at Columbia University, New York, is one of North China's foremost educators and a member of the board of directors of the Tientsin Young Men's Christian Association. He was invited by Pastor Wang to speak in the Chinese Christian Church in Tientsin and addressed himself mainly to the large number of young men who had recently signified their intention to follow Christ. He said:

"The final test of the value of our religion is whether or not it drives us to service for others. The Bible is filled with statements which show this to be the case. Christ says, 'Ye are the salt of the earth.' What value is salt if it remains to itself? A hungry man does not ask for pure salt alone. Salt becomes of value only as it mingles with food and seasons it. So Christians living to themselves are of little value; but mingling with men and influencing them. Christians become of as great value to the world as salt is to food.

"Christ says, "ye are the light of the world.' But of what value is light if it is shut up to itself? It becomes of value only as it lights the objects around it. Christ relates, too, the parable of the talents, and tells how the talent is taken away from the inactive man and given to the one who has gained ten talents by use.

"In the face of these facts are you young men going to accept Christ and become members of the Church, and then fold your hands and do nothing more? If you do you will miss the main teaching of the Christian religion as I have found it in the Bible."

—From the Missionary Review of the World.

THANK-OFFERING DEPARTMENT.

EDITED BY MRS. O. H. MILLIGAN.

Thank-Offering Secretary

905 Publication Building 9th St., Pittsburgh, Pa.

SOME TIME.

Some time, when all life's lessons have learned,
And sun and stars forever more have set,
The things which our weak judgment here had spurn'd,
The things o'er which we grieve with lashes wet—
Will flash before us out of life's dark night,
As stars shine most in deeper tints of blue;
And we shall see how all God's plans were right,
And how what seemed reproof was love most true.

And we shall see, that, while we frown and sigh,
God's plans go on as best for you and me;
How, when we called, He heeded not our cry,
Because His wisdom to the end could see:
And e'en as prudent parents disallow
Too much of sweet to craving babyhood,
So God, perhaps, is keeping from us now
Life's sweetest things, because He knows it good.

And if, some time, commingled with life's wine,
We find the wormwood, and rebel and shrink,
Be sure a wiser Hand than yours or mine
Pours out this portion for our lips to drink;
And as some friend we love is lying low,
Beyond the reach of human help and grace,
Oh, trust in Him from Whom all mercies flow,
And bear your sorrow in His wondrous peace.

And you shall shortly know that lengthened breath,
Is not the sweetest gift God sends His own
And that sometimes the change which men call death,
Conceals the fairest boon His love makes known,
And when we enter thru the gates of life,
And stand within, and there God's workings see,
We may know all this mystery and strife,
And for each deep problem find the key.

But not today, Then be content, O heart:
God's plans like lilies pure and white, unfold;
We must not tear the close-shut leaves apart:
Time will reveal the calyxes of gold:
And when thru His free grace we reach the land
Where tired feet, all journeyings o'er, may rest,
When we shall clearly see and understand,
I know that we shall say "Our God knows best."

Selected

PRESBYTERIAL THANK-OFFERING BEARERS.

Will each Presbyterial appoint one of their delegates to the General Convention at Boston, Mass. to act as Thank-Offering Bearer for the Thank Offering Service. As soon as this appointment is made please notify the one appointed and also send the name and address to the General Secretary, 905 Publication Building, Pittsburgh, Pa.

LITERATURE FOR THE SOCIETY PROGRAM.

In order to have an abundant harvest we must sow the seed plentifully. If we desire a large Ingathering next fall we should begin now to cultivate and sow. The regular monthly meeting of the missionary societies is a splendid place to begin. Have something interesting to present at each meeting on the subject. The following leaflets will help in this plan

Mrs. Morgan's Quarter.
Suppose.
How to settle the Missionary Problems.

History of the Thank-Offering.
Why I give a daily Thank-Offering.
A Daughter of Tyre.
Life Membership Fund.
Thank-Offering Questions for Monthly Program. (10 in set).
Why three Hindu girls give Thank-Offerings.
The Evolution of the Jug Habit.
Lost Thank-Offering Boxes.
At Life's Daily Crossing.
Why Give a Thank-Offering.
Gratitude.
The Christian's Song of Thank-Offering.

Send all orders to 905 Publication Building, 209 Ninth St., Pittsburgh, Pa. All are free for postage.

PRESBYTERIAL REPORTS

All readers were interested in the list of Presbyterials in the last number of the Magazine. Forty-five Secretaries had completed their report and these had been received before January 15, 1925. I am sure all were delighted by the promptness and faithfulness of these noble workers and will rejoice when the following report is read. All Presbyterial reports are to be in hands of General Secretary by February 1st. This is one of the points of the Thank-Offering Honor Roll. Last year two Presbyterials failed to send their report on time but this year every report was in the hands of the Secretary ON TIME. We are so thankful for this fact. During the five years your secretary has received reports this is the first year all reported on time.

Reports received since January fifteenth—1925.

	PRESBYTERIAL	SECRETARY	DATE RECEIVED
46.	Tennessee	Mrs. Mary Robinson	January 16 1925.
47.	Boston	Mrs. Margaret Andrews	January 16 1925.
48.	Keokuk	Mrs. Lydia B. Nichols	January 16 1925.
49.	Caledonia	Mrs. Walter M. Hopping	January 16 1925.
50.	Mercer	Mrs. Ella Pollock	January 16 1925.
51.	Hudson	Mrs. T. A. Stewart	January 16 1925.
52.	San Francisco	Mrs. Henry Metzler	January 19 1925.
53.	Wheeling	Mrs. John W. Bickett	January 19 1925.
54.	Conemaugh	Mrs. L. H. Miller	January 19 1925.
55.	Puget Sound	Mrs. C. M. Tucher	January 26 1925.
56.	Ohio First	Mrs. Edward Schulze	January 28 1925.
57.	Southern Illinois	Mrs. Willis Crafts	January 29 1925.
58.	Allegheny	Mrs. W. H. Vincent	January 31 1925.

LIST OF LIFE MEMBERS.

SENIOR LIFE MEMBERS
at $25.00 each.

385. Sara Hansell McGonagle, Ben Avon, Pa. By her mother and father, Mr. and Mrs. A. C. McGonagle.

386. Frances Marshall McGonagle, Ben Avon, Pa. By her mother and father, Mr. and Mrs. A. C. McGonagle.

387. Ruth Elizabeth Fraser, Ben Avon, Pa. By her mother and father, Mr. and Mrs. A. N. Fraser.

388. Flora E. Reeg, Pittsburgh, Pa.

389. Sara Wills, Pittsburgh Pa.

390. Lillian Higgins, Pittsburgh, Pa.

391. Mrs. C. R. Jones, Bellevue, Pa.

392. Mrs. D. C. Swander, Pittsburgh, Pa.

393. Emma Hazlett, Pittsburgh, Pa.

394. Martha Caughey, Pittsburgh, Pa. By the 8th Church, N. S., Y. W. M. S.

395. Mrs. Robert W. Cummings, Sialkot, India. By the 8th Church, N. S., Y. W. M. S.

396. Mrs. Ada M. Scott, Aspinwall, Pa. By her children, Helen, Mary and Aubrey Scott, in memory of their father, John Scott.

397. Mae Wampler, Pittsburgh, Pa.

398. Harriet Hoon, Pittsburgh, Pa.
399. Elizabeth T. Stewart, Avalon, Pa. By her sister.
400. Willa Ramsey, Zafarwal, India. By a friend.
401. Mrs. James Cumming, Ben Avon, Pa. By a friend.
402. Ida L. Little, Ben Avon, Pa. By a friend.
403. Sadie H. Wiggins, Ben Avon, Pa. By a friend.
404. Lillian E. Williams, St. Louis, Missouri.
405. Mrs. Lillian Sloss, St. Louis, Missouri. By her six daughters.
406. Mrs. James F. LeClere, St. Louis, Mo. By her husband, Rev. James LeClere.
407. Mrs. F. R. Singer, St. Louis, Missouri. By 2nd St. Louis, Missionary Society.
408. Mrs. L. F. Steiger, St. Louis, Missouri. By friends.
409. Mrs. W. H. Hastings, St. Louis, Missouri. By friends.
410. Mrs. Frank H. Hackman, East St. Louis Ill. By friends
411. Mrs. C. F. Clutter, Pine Bush, New York. By her husband.
412. Mrs. Frances Jackson, Boyden, Iowa. By Mrs. Karl Megchelson.
413. Mrs. Walker Gordon, Gurdaspur, India. By a friend.
414. Mrs. Benjaman Lyford, West Allis, Wisconsin. By three friends.
415. Jeanetta Steen Fritts, West Allis, Wisconsin, By herself and parents.
416. Mrs. William Breckenridge, Santa Ana, California. By her husband.
417. Martha Smith, Santa Ana, California. By her mother, Mrs. Juliette Smith.
418. Joella Gowdy, Santa Ana, California. By herself.
419. Sadie I. Reynolds, Santa Ana, California. By a friend.
420. Mrs. William M. Smart, Santa Ana, California. By her daughters.
421. Mable E. McFadden, Santa Ana, California. By her mother, Mrs. John McFadden.
422. Mrs. Elizabeth Harrison, Los Angeles, California. By Mrs. W. H. Smith.
423. Fannie M. Petrie, Los Angeles, California. By her mother, Mrs. William Petrie.
424. Mrs. Agnes Petrie Lose, Los Angeles, California. By her mother, Mrs. William Petrie.
425. Mrs. Louise M. Tyson, Owensmouth, California. By her mother, Mrs. F. M. McLean.
425. Mrs. William B. Allen, Los Angeles, California. By Mrs. W. E. McCulloch.
427. Mrs. T. C. Warren, Garnett, Kansas. By her sister and nieces.
428. Mrs. Jennie M. Giddings, Hynes, California. By Mrs. Catherine K. Morrison.
429. Mrs. S. L. Davis, Long Beach, California. By her husband.
430. Mrs. W. M. Campbell, Long Beach, California. By Mrs. Mary Pritchard.
331. Mrs. J. H. Giffen, Long Beach, California. By her husband.
432. Mrs. J. Gordon Robinson, Long Beach, California. By Kings Daughters, Long Beach.
433. Mrs. Mary H. McCulloch, Riverside, California. By W. M. S., Riverside.
434. Mrs. R. H. Dever (In Memoriam). By W. M. S. Whittier.
435. Mrs. Nellie P. DeWinter, Pasadena, California. By a friend.
436. Mrs. Elizabeth Temple, Pasadena, California. By friends.
437. Mrs. Lottie Elizabeth Veazey, Pasadena, California. By Mrs. Cynthia E. Wilson.
438. Mrs. Belle A. Marshall, Santa Ana, California. By Miss Isabel M. Little.
439. Frances Kabele, Goldfield, Iowa, By the W. M. S., Goldfield, Iowa.
440. Mrs. Jane Kennon Boyd (In Memoriam). By W. M. S. Fairview, Ohio.
441. Mrs. John Aiken, New Concord, Ohio. By her son, Hugh, and her daughter, Alma.
442. Ethel Crawford, Zanesville, Ohio. By her sister, Jennie Crawford.
443. Janet Elizabeth Nesbit, Zafarwal, India. By her parents.
444. Mrs. Eva Stevenson, New Concord, Ohio.
445. Mrs. E. H. Carson, Spokane, Washington. By Mr. and Mrs. F. E. McCain.
446. Mrs. William King, Wooster, Ohio. By Mrs. I. A. Yocum.
447. Mrs. W. J. Machwart, Wooster, Ohio. By Mrs. I. A. Yocum.
448. Mrs. William Wallace, Wooster, Ohio. By Mrs. I. A. Yocum.

449. Mrs. R. I. Grady, Wooster, Ohio. By Mrs. I. A. Yocum.
450. Mrs. L. E. Hamilton, Albany, Oregon.
451. Mrs. J. Houston Johnston, Webster Mills, Pa. By herself and sisters.
452. Mrs. Jennie Veihdorfer, Lewistown, Pa.
453. Mrs. T. A. McPherson, High Rock, Pa. By Mr. and Mrs. T. W. Grove and daughter, Viola.
454. Mrs. Emery Anderson, High Rock, Pa. By her husband.
455. Sara Myers (In Memoriam). By her sister, Mrs. Mary Gelvin.
456. Mrs. Barbara L. Hyson, Felton, Pa.
457. Lulu E. Grove, York Pa. By her parents.
458. Mrs. Taylor B. Rhodes, Beaver Falls, Pa. By her sister, Miss Elizabeth Mck. Moore.
459. Mrs. Katherine M. Brown, Greeley, Colorado. By W. M. S., Greeley.
460. Mrs. N. L. Barr. By her daughters, Ann and Helen Barr.
461. Mrs. James E. Work, Fort Morgan, Colorado. By Mrs. W. A. Cubit.
462. Mrs. J. T. Duff, Denver Colorado. By a friend.
463. Mrs. S. B. Harter, Loveland, Colorado.
464. Elizabeth Stewart, Loveland, Colorado.
465. Mrs. Edith Macrum, Oakmont, Pa. By Mrs. Elizabeth Macrum.
466. Sara Biggar, R. N., Nashville, Tenn.
467. Jessie E. Evans, Pittsburgh, Pa.
468. Mrs. Bessie M. Rothwell, Carnegie, Pa. By Mary S. Patton.
469. Mrs. Nellie I. Fleming, Carnegie, Pa. By her niece, Mrs. Harry Herron.
470. Leonard Donald, (In Memoriam). By his daughters.
471. Mrs. Melissa Eaton, Clinton, Pa.
472. Mrs. Bernard Easterburg, Pittsburgh, Pa. By Mrs. W. J. McGahn.
473. Mrs. Eben Page, Pittsburgh, Pa. By Mrs. Eben Page.
474. Mrs. Levina White, Pittsburgh, Pa. By Mrs. Joseph E. Lewis.
475. Mrs. Karl J. Berg, Oakmont, Pa. By her husband.
476. Mildred Cowan, Wilkinsburgh, Pa.
477. Mrs. E. L. Smith, Pittsburgh, Pa. In memory of her parents.
478. Annie Rogers Lowery, Pittsburgh, Pa.
479. Minnie Laird, Pittsburgh, Pa.
480. Melzie Miller, Pittsburgh, Pa.
481. Anna M. Pike, Pittsburgh, Pa.
482. Mrs. Bella Brandon, (In Memoriam). By her sister, Mrs. Solomon Evans.
483. Mrs. Richard Boyd Johnson, Pittsburgh, By a member of the Fourth Phg., Congregation, as a gift of love.
484. Olive Mitchell, Pittsburgh, Pa. By Miss Florence Phillips.
485. Mrs. May Dickson, Pittsburgh, Pa. By a friend.
486. Mrs. S. S. Wilson, Pittsburgh, Pa. By her son, Wayne Wilson.
487. Louisa Myers, Pittsburgh, Pa.
488. Georgia Riley, Pittsburgh, Pa. By her mother.
489. Mrs. G. S. Barr, Pittsburgh, Pa. By her husband.
490. Margaret Anderson Leitch, Pittsburgh, Pa. By her father.
491. Mrs. D. E. McLean, Carnegie, Pa. By her daughters, Mrs. Maurice Lafferty and Mrs. McCreery.
492. Mrs. W. A. K. Clarke, Carnegie, Pa.
493. Mrs. W. J. Begga, Carnegie, Pa.
494. Mrs. Frank Orr, Carnegie, Pa. By Mrs. Anna Lea.
495. Mrs. Clara Wilhelm, Carnegie, Pa. By her son, Christian Wilhelm.
496. Mrs. James McKown, Carnegie, Pa. By Mrs. J. Scott Walker.
497. Mrs. Agnes Carnahan, Carnegie, Pa. By the William Hill Bible Class.
498. Mrs. May Gunkle, Carnegie, Pa. By the William Hill Bible Class.
499. Dr. Wilhelmina Jongewaard, Silakot, India. By Mrs. C. T. Fullwood.
500. Mrs. Hannah Boyle, Crafton, Pa. By a friend.
501. Mrs. Nannia B. Semple, Pittsburgh, Pa.
502. Mrs. Lee A. Morgan, Crafton Heights, Pa. By Mrs. William Dalzell and Mrs. Alex Carson.
503. Mrs. F. E. Erickson, Pittsburgh, Pa.
504. Mrs. Paul Drewitz, Pittsburgh, Pa.
505. Mrs. Emma Lucas, Pittsburgh, Pa.
506. Mrs. J. A. Corry, Pittsburgh, Pa.
507. Mrs. A. E. Smith, Pittsburgh, Pa
508. Mrs. Edna Erickson, Pittsburgh, Pa.
509. Mrs. Della Anders, Pittsburgh, Pa.
510. Ethel Wegley, Pittsburgh, Pa.
511. Anna MacNichols, Pittsburgh, Pa.
512. Florence Kingan, Pittsburgh, Pa.
513. Elizabeth Hasson, Pittsburgh, Pa.
514. Margaret Lowery, Pittsburgh, Pa.

515. Gretta Cavitt, Pittsburgh, Pa.
516. Mrs. Margaret Kinkead, Pittsburgh, Pa.
517. Mrs. Herbert Cromie, Royal Oak, Michigan. By the Troy W. M. S.
518. Mrs. Nile Parker, Royal Oak, Michigan. By Mrs. Ella Cromie.
519. Mrs. Hill Morrow, Redford, Michigan.
520. Mrs. Darwin Egloff, Detroit, Michigan. By Mrs. A. J. Watts, Mrs. H. D. W. Garrett and Mrs. J. Warren.
521. Mrs. N. J. McKitrick, Omaha, Nebraska. By her son, J. B. McKitrick.
522. Saloma Cramer, Akron, Ohio.
523. Margaret Garrett, Akron, Ohio.
524. Mary McCall, Crawfordsville, Iowa. By Mrs. H. C. McAuley.
525. Charlotte McKennan, Youngstown, Ohio, By her aunts, Mrs. Wm. McClelland, and Mrs. Anna Davis, and her mother, Mrs. Charlotte McKennan.
526. Mrs. Charles H Zeiner, Cleveland, Ohio.
527. Mr. Earl Blair, Youngstown, Ohio. By his wife.
528. Marion Morrison, Youngstown, Ohio. By Dr. and Mrs. R. M. Morrison.
529. Catherine Houston, Struthers, Ohio, By her father and mother.
530. Mae Nold, Struthers, Ohio. By her father and mother.
531. Mrs. Albert Kinson, Youngstown, Ohio. By her husband.
532. Luella Brewster, Lisbon, Ohio.
533. Mrs. M. T. Nace (In Memoriam). By her son, Charles Nace.
534. Mrs. W. C. Nevin, Lisbon, Ohio. By two friends.
535. Mrs. John Scott, Lisbon, Ohio. By Lisbon W. M. S.
536. Mrs. Minnie E. Davidson, Struthers, Ohio.
537. Mrs. Josephine L. Creed, Struthers, Ohio.
538. Mrs Lillian Grimes, Akron, Ohio. By Mrs. Martha Rockwell.
539. Mrs. Gertrude Viers, Akron, Ohio. By Mrs. Jennie Ritchie.
540. Mrs. Jessie Duff Bayless, Akron, Ohio. By her husband.
541. Miss W. A. McCommon, East Palestine, Ohio.
542. Mrs. Minnie Early, East Palestine, Ohio. By her son Eugene.
543. Mrs. James Thomas, East Palestine, Ohio. By a friend.
544. Lettie Crawford, East Palestine, Ohio. By a friend.
545. Mrs. H. A. Armitage, Sebring, Ohio. By a friend.
546. Mrs. Ling, Sebring, Ohio. By Sebring Y. W. M. S.
547. Mrs. W. C. Dickson, Youngstown, Ohio. By her husband.
548. Mary Elizabeth Smith, Poland, Ohio. By Mrs. Ada E. Ellenburger.
549. Mrs. R. H. Park, Cleveland, Ohio. By a friend.
550. Mrs. S. C. Arnold, Cleveland, Ohio.
551. Mrs. John Davis, Liberty, Ohio.
552. Mrs. R. J. Slemmons, Liberty, Ohio.
553. Mrs. Donald Fraser, Youngstown, Ohio.
554. Mrs. William Lightbody, Youngstown, Ohio.
555. Mrs. Joseph Wallace, Youngstown, Ohio.
556. Mrs. Frank Simlick, Youngstown, Ohio. By Mrs. John Heslip.
557. Dr. R. M. Morrison, Youngstown, Ohio. By his wife.
558. Helen Orr,Youngstown, Ohio.
559. Mrs. R. H. Barr, Warm Springs, Oregon. By Mrs. W. P. Wiegering.
560. Vida Jane Wills, Cleveland, Ohio. By Mrs. D. C. Wills.
561. Mary E. Giffin, Cleveland, Ohio. By Miss Jennie D. Ross.
562. Mrs. J. H. Hutchman, Allison Park, Pa. By her son and daughter, Mr. and Mrs. E. M. Hicks.
563. Mrs. Mary H. Hicks, Allison Park, Pa. By her husband, E. M. Hicks.
564 Mrs. W. J. Brown, Allison Park, Pa. By her daughter Florence M. Brown.
565. Mrs. Blanche W. Brickler, Pittsburgh, Pa.
566. Edith Elizabeth Crockett, Pittsburgh, Pa. By her Mother.
567. Rev. W. H. Vincent (In Memoriam) By his wife.
568. Mr. Robert Gilmore (In Memoriam) By his children.

(To be Continued)

CORRECTIONS.

194. Mrs. Elizabeth Martin Davis, Washington Pa. (In Memoriam). By her daughter Mrs. J. R. Stevenson.
195. Mrs. Sara E. Hanna, Stafford, Kansas. By her sister Miss A. A. Milligan.

YOUNG WOMEN'S DEPARTMENT

Edited by the Young Women's General Secretary,

MISS IDA B. LITTLE,

1503 Dormont Ave., Dormont, Pittsburgh, Pa.

AIM:—TO DO RIGHT—FOR DUTY'S SAKE;

MOTTO:—"NEVER MIND THE CHANCE THAT IS PAST WATCH FOR THE NEXT OPPORTUNITY AND QUALIFY YOURSELF TO BE ABLE TO SEIZE IT,"

YOUNG WOMEN'S SPECIAL WORK FOR 1924—1925

Support of Pasrur, India, Girls Boarding School, $4,350. Salaries—Home: Matron of Dormitory, Frenchburg, Kentucky. Superintendent of Jubilee Hospital, Miss Eva Johnson, R. N., Henderson, N. C. City Missionary, Miss Laura Sawhill, Spokane, Washington, $2,680. Salary—Foreign (new); Mrs. Ruth Lobaugh Walker, Gore, Abyssinia, $800.00. Total askings $7.830.

Each Society is asked to contribute at the rate of $1.00 per member.

NEW YOUNG WOMENS SOCIETY

Xenia Presbyterial—First Columbus
Elizabeth Ayers Circle

YOUNG WOMENS SPECIAL, etc!

Most likely you are wondering if this fund has increased any during the month. The report at the close of January was $2,430 or $155 more than 1922 at this season and $432 more than last year at this time.

How about your mission offerings? Are they increased over last year? Have you given to each of the Seven Departments. Are your assessments paid up or provided for? You will read this in March just before you make your final disbursements. Endeavor to make an even better record than last year. There is no time like the present for seeking to improve your society in its every part.

??A QUESTION FOR YOU??

A request has come from a Magazine reader that a page in *methods* be made a *regular feature* of the magazine. Do *you* approve of this innovation? If such a page were introduced, would *your society* be willing to make a contribution to at least one number of the magazine? You know as well as any one that it is easy to *say* you *approve* of something being done, but carrying out the plan requires *more* than *mere assent*.

In our opinion, such a page *can* be made most profitable, but every society, W. M. S. and Y. W. M. S.—even Jr. M. S.—*should feel responsible* for furnishing material for the page.

Other missionary magazines have been able to maintain such a page. If they can do it, why not we? Let us hear from those who are in harmony with the request and its attendant obligation. You may feel you have little of interest to offer. Some one else may find in your suggestion just that for which she has been wishing. Please answer promptly. Reply to this Department or the Editor of the Magazine.

THE BROADER OUTLOOK

Perhaps your early years were spent in the valley and your opportunity for vision was shut in by the surrounding hills. You were out of the valley now and again, but for the most part you lived quietly and undisturbed. Except for an occasional passerby, you had the valley to yourself.

Or, you were brought up on the plain where distance could be discerned but there was no vantage point to give you an inspiring vision. Or you were shut away among the mountains, far from other human habitation and little opportunity to know more of the world except your little circumscribed one. In any case, your world was not large.

Then the time came when you left your quiet home and saw with your own eyes things marvelous and grand. You saw new people, strange customs, wonderful constructions due to science; many things to cause wonder and still more wonder. Everything was so different and your mind moved out of old grooves never to fit in perfectly again.

Your outlook had broadened, your vision expanded and your mind had to meet the situation.

Life, if rightly spent, is a succession of visions. The mind of the child is not expected to compass the thoughts of maturity, but it is astounding how quickly that same child-mind develops, walks side by side with the mature mind and perhaps out distances it; a concrete example of the results of a broadening outlook.

There are people who seem to be satisfied to live as generation past, like one old man who had never ridden on a railroad train and when a road built nearby his home, he had so little curiosity that he said no he would not take a ride on it. There are people just that much interested in the big mission enterprise of the Church although they call themselves Christians. They are little concerned in the saving of the world.

If you feel perfectly satisfied with your outlook; if you have no desire to know more; if your mind does not tingle to reach seemingly impossible high points; if life ahead has no drawing for you, you are altogether perfect or, perhaps more correctly, living on a dead level.

Some thousands of people have just returned from the great Foreign Mission's Convention at Washington, D. C. Great denominational bodies and smaller ones were represented there. Missionaries and workers from many parts of the world told their stories. Great problems were discussed, momentous ideas were launched, but possibly the greatest thing accomplished was the bringing together of representatives and missionaries of *eighty-five boards, societies and training institutes* to consider *one* cause *in unity of spirit*. The missionary problem of the world *is one* although viewed from many *vantage points*, which fact makes for a broader outlook.

Will the work on our Mission fields be largely stimulated because some thousands interested in missions lived on a high plane for a few days? Will those who were privileged to enjoy the broader outlook maintain the position to any degree after going their several ways? It is well for every one to realize that "Impression minus expression equals depression." If the broader outlook leads to deeper consecration and more earnest work, the time consumed the expense were well worth while. Time will tell.

But you do not have to go out of your own society to gain broader vision. Reading and study will lift you until you can see as it were through windows into India, China, Africa, the Islands of the Sea, South America. May you use the vision you gain to the glory of God. That is what is expected of us every one,—vision and then—service.

Ida B. Little

OUR MISSION WORK IN INDIA.

1. Tell how to reach our Mission field in the Punjab India, and locate on our mission map the following important stations; Rawalpindi, Sargodha, Sialkot, Gujranwala, Pathankot, Pasrur, Gurdaspur.
2. Who were our first missionaries to India? When and where was their work begun.
3. How many missionaries to India have we now (including those home on furlough)? How many native Christian workers?
4. What is a Zenna worker?
5. Tell us about the Pasrur Girl's Boarding School. Why should Y. W. M. S. members be interested in this school more than others?
6. What is the C. T. I.? Tell something about it.
7. Give some important facts about our only college in India.
8. Give a brief sketch of the career of Dr. Maria White in India.
9. What missionary's name in India is best known to young people of our Church? Tell of her work there.
10. What special work was accomplished for United Presbyterian workers in India by Padri I. D. Shabaz.
11. What does the Sialkot Convention mean to our work?
12. How many Women's, Junior, and

Young Women's Societies in our India Mission.

13. What is the Bashir Ul Niswan?
14. Who has been our Editor for India in the Women's Missionary Magazine for fourteen years?
15. Give the name of the missionary whom our Presbytery supports in India. Where is she stationed and what is her work?

Mrs. Jas. C. Lewis
West Alexandria, Pa.

NOTE—Can you answer off hand seventy-five percent of the above list of questions? Or, perhaps you may do as well as ninety percent. Try it. Mrs. Lewis adds in a bit of correspondence something of her plans for the year. She says,—

"I am planning a special quiz for the first twelve meetings of our society, the subjects being:

1. Y. W. M. S. Questionnaire.
2. The Sudan.
3. Egypt.
4. India.
5. Abyssinia.
6. Freedmen.
7. Mountaineers.
8. Indians.
9. City and village mission work.
10. The W. G. M. S.
11. The U. P. Church.
12. What or Who and Where?

The *last* is to be a test based on information obtained through the former questions. At present I am thinking of having this last one written and presenting to the one passing the best examination a copy of "Facts and Folks in Our Field Abroad" as a reward of merit.

We plan to use first the home then the foreign mission study books this year, a chapter from the book being used and one list of our denominational questions forming subjects for each meeting.

OFFICERS OF 1925 CONVENTION TO BE HELD AT BOSTON, MASS., JUNE 20-24. 1925.

President, Mrs. William J. Gilmore, 416 Moorewood Ave., East Liberty Station, Pittsburgh, Pa.

First Vice President, Mrs. Huber Ferguson, 355 E. Beau St., Washington, Pa.

Second Vice President Mrs. R. A. Gibson, R. D. 3, Kimbolton, Ohio.

Local Committee:—

Mrs. Anna E. Stoddard, 560 Columbus Ave., Boston, Mass.

Mrs. D. J. MacLean, 9 Regina St., Boston Mass.

Mrs. D. MacLeod 5 Belmore Terrace, Boston, Mass.

Mrs. Catherine MacLennan, 53 Harvard St., Boston Mass.

Mrs. Alex. Ress, 11 Leonard St., Cambridge Mass.

ISAIAH 41:6 FUND.

Mrs. Ada K. Wilson, Chairman, 1007 Trenton Ave., Wilkinsburg, Pa.

The time for receiving applications for help from this fund has arrived. Do not forget that all applications must come officially from Presbyterial officers Please state the amount of railroad fare, to and from the residence of the chosen delegate. Give the name of the delegate, together with her address. When she receives notice that her application has received favorable action, no other communication is necessary. Checks will be mailed in time for the opening of the Convention.

Mrs A. K. Wilson
Mrs. J. B. Hill
Miss Ida B. Little
Committee

FOREIGN MISSIONS.

MRS. H. C. CAMPBELL, Secretary, 340 S. Hiland Ave., Pittsburgh, Pa.

The outstanding event in the Foreign Department since the previous magazine article was the wonderful convention that was held in Washington, D. C., under the auspices of the Foreign Missions Conference of the United States and Canada. It was held in a new auditorium seating six thousand persons. The number of delegates allowed to the eighty-seven denominations represented was based on the amount of money given for foreign mission work the previous year. The United Presbyterian Church was entitled to one hundred and eight delegates. The Foreign Board asked our Board to invite fifty-four. We invited a great many more than this number, and forty-seven were able to accept the invitation and attend the conference.

A credential fee of six dollars was expected from every delegate. Upon arriival in Washington at the Hotel Harrington, which was United Presbyterian Headquarters, the credential card was exchanged for a card of admission to the auditorium, without which no one one was allowed to enter. As stated in a previous article, twelve members of the Women's Board were present. Credential fees and every other expense were met from funds outside of missionary funds or treasurer's. We had four representatives from our foreign field,—Miss Emma Dean Anderson from India, Miss Elsie French from Egypt, Miss Mary Coie from the Sudan, and Miss Kate Spencer from India. The last named was on her way to the White Bible School in New York City, and stopped over, the only expense the Board incurred being for her credential fee.

Not the least helpful result of the conference was the fellowship in the hotel. Prayer meeting in the ball-room of the hotel was held every morning at 8:45, different leaders taking charge of the time.

Another very interesting event was Denominational Day in the Wallace Memorial United Presbyterian Church. The Pastor, Mr. Hawthorne, was on one of the Washington committees to arrange for the convention, and was indefatigable in his endeavor to make everything a grand success. The Foreign Board prepared the program for Denominational Day. We were all gratified to see the splendid attendance. Addresses were made by the representatives from the foreign fields and different Boards, and much time was spent in devotion, the opening services being conducted by the Moderator of the General Assembly, Rev. Charles H. Robinson, D. D. It adjourned at 5:30 P. M., and then passed into the dining room to partake of a splendid dinner prepared by the women of the congregation. Many of us went to the Sabbath School in our own Church, where we were addressed by Miss Emma Dean Anderson, and then to the auditoriam where the morning sermon was preached by the Rev. Neal McClanahan, D. D., of Egypt. All were impressed by the fact that we had a real live, consecrated, working congregation in Washington, D. C. We urge all who are ever in the capital city of this country on any pretext whatever over the Sabbath to be sure to go to the United Presbyterian Church, make yourself known to the pastor and get in touch with the hospitable people. Why they even sent us all, at the close of the dinner to our hotels, or wherever it was we were going, in private automobiles. Nothing was neglected, nothing was overlooked that could in any way add to the comfort and pleasure of the visiting friends.

As this wonderful convention is being written up by others in this Magazine, and also by Dr. Quay in the United Presbyterian, time and space forbids any further mention on the part of the writer.

FEBRUARY 16 and 18

The next outstanding event was a conference on financial and judiciary matters composed of treasurers, financial secretaries and others intimately connected with the administration of missionary funds. It met in the Gold Room of the Hotel Chalfonte, Atlantic City, New Jersey, February 16 and 18, 1925, inclusive. Here, too, none were admitted who had not had an invitation or had not secured a card of admission by the payment of five dollars for printing and stationary expenses. It was held under the auspices of the Committee on Financial and Fiduciary Matters of the Federal Council of the Churches of America, with headquarters in New York City.

The Treasurer and the Foreign Secretary of our Women's Board received an invitation on a Friday afternoon, and on the following Monday were on train, swiftly traveling to Atlantic City, to learn all that was possible on the important topic of the proper administration of missionary funds. I cannot do better than publish the program in full, which is herewith submitted, and which I hope Mrs. Moore will be able to publish in full.

PROGRAM

Sessions in "The Gold Room,"
Hotel Chalfonte

Presiding Officer, Donald J. Cowling, LL.D., President of Carlton College, Northfield, Minn.

MONDAY, 7.30 P. M., February 16, 1925.

The Safegaurding of Funds through Bookkeeping, Accounting, Audits, the Making of Budgets and other Clerical and Technical Details.

What is the Best Policy to Pursue with regard to Undesignated Legacies?

(a) For Maintenance and Current Work?
(b) Buildings and Equipment?
(c) Endowment?

Opened by Charles L. White, Executive Secretary, Baptist Home Mission Society, New York.

TUESDAY, 9:30 A. M.

The Issuing of Annuities. At what Rates? Under what Contracts? Should Annuity Funds ever be received as Memorials? If so, under what conditions? Investment of Principal.

Opened by Frank H. Mann, Treasurer, Federal Council of the Churches of Christ in America; former Secretary, American Bible Society; President, Union Mortgage Co. of New York.

The Acceptance and Management of Trusts—by Boards themselves, under Community Trusts''—under the Uniform Trust for Public Uses—Social and Ethical Implications in Trust Policies.

Opened by Charles Eldredge, Assistant Vice-President, Bank of New York and Trust Co., New York.

The Building Up of Endowments. Methods and Policies.

Opened by O. W. Buschgen, Dept. of Promotion, Board of Christian Education, Philadelphia.

TUESDAY, 2.30 P. M.

Investments, Permanent or Endowment Funds of Christian Organizations.

(a) Character of Securities.
(b) Single or Distributed Responsibility.
(c) Custody of Securities—Local or Central Boards.

Opened by Lewis B. Franklin, Treasurer, National Council, Protestant Episcopal Church, New York.

Ethics involved in Investments administered by Religious Organizations.

Opened by Charles N. Lathrop, Executive Secretary, Dept. of Christian Social Service, National Council, Protestant Episcopal Church, New York.

TUESDAY, 7.30 P. M.

Legislation affecting the Receipt and Administration of Funds for Benevolent Objects—in probating Estates—in accounting for Funds—Taxation.

Opened by W. O. Gantz, Counsel, Board of Foreign Missions, Methodist Episcopal Church, New York.

The Arbitration Society of America; what it is; how it works and what suggestions it may have for administrators and guardians of trust funds.

Opened by Leslie Vickers, Economic Counsel of the Arbritration Society of America, New York.

Canons of Wise Public Giving.

Opened by Alfred Wms. Anthony, Chairman, Committee on Financial and Fiduciary Matters, New York.

WEDNESDAY, 9.30 A. M.

Co-operation with Bar and With Banks.

Opened by Reynolds D. Brown, Law School, University of Pennsylvania.

The Making of Better Wills, legally drawn and wisely conceived. Necessity of education.

Opened by Fredrick A. Gaskins, Treasurer, American Board of Commissioners of Foreign Missions, Boston.

WEDNESDAY, 2.30 P. M.

Gifts through Insurance.

Opened by Graham C. Wells, Chairman Executive Committee, National Association of Life Underwriters, New York.

Publicity and Literature. Are common services feasible? Of what kinds? Through what agencies?

Opened by John Crosby Brown, Tamblyn & Brown, Publicity and Organization New York.

Report of Committee on Findings.

Our board had its regular meeting on the day after we started for Atlantic City, and as the expenses were not paid out of Board funds, we accepted the invitation on our own volition and reported all we saw and learned to the Board at its subsequent meeting.

Rev. R. W. McGranahan, D. D., Rev. J. C. Kistler, D. D., of the Home Board and the Board of Church Extension; Rev. J. E. Bradford, D. D. of the Board of Education, and Rev. R. W. Caldwell, Treasurer of the Egyptian Mission, with Mrs. J. B. Hill and the writer were the representatives of the United Presbyterian Church in attendance.

There were one hundred and ten delegates present. After receiving your admission card, you were given a bow of red ribbon which allowed you to enter all meetings and also to have special rates for Chalfonte Hotel. It was the most practical conference on missionary conferences it has ever been my privilege to attend. Everyone present expressed their appreciation of it. The addresses, as you will see from the program, were from prominent men, adepts in the different subjects assigned. We are expecting, in answer to prayer, wonderful results to follow for the upbuilding of the Kingdom.

MISSIONARIES

We have elected three young ladies as foreign missionaries, to sail in the autumn of 1925. All three go to India. We are still working on the credentials and blanks of several others and will report in our next issue the results.

You will all have noticed the sad reports of the death of Mr. C. B. Guthrie in Doleib Hill. While at Atlantic City, we were shocked to receive a wire stating that Mrs. C. B. Guthrie had died on February seventeenth, leaving four orphan children, the youngest being a daughter about three weeks old. We must be much in prayer that our Father will give the missionaries in Doleib Hill divine wisdom to know how to plan for this lovely little family, so soon bereft of both parents.

Mrs. Jeremiah Kruidenier, Mr. and Mrs. R. W. Caldwell, Mr. J. S. Petrie, and Mrs. Neal McClanahan have all been patients for longer or shorter periods in Columbia Hospital, and we are glad to report that all made rapid improvements, and good results. Mrs. Kruidenier had a very serious operation, and in answer to the many prayers of her friends in Egypt and America, the Lord is restoring her to health and her family, whom she hopes to join in Monmouth, Illinois.

Pray for a blessing for the New World Movement, that the Lord who holds the hearts of all men in His keeping may, through the power of the Holy Spirit, induce every person who pledged a dollar to see that it is paid; even if unable to get the money in by July, that they will consider it a debt to the Lord and pay it as soon as He makes it possible.

Pray for all who have been bereft that the Comforter, Himself, may abide in their hearts and minds.

Pray for the Boards who have the responsibility of selecting and electing representatives of the Lord and our Church in this and other lands.

Pray that the membership of the Women's General Missionary Society may increase. Counting Juniors and all, we have less than fifty thousand enrolled, and we have ninety-five thousand women in our membership. How eager we are to have our number doubled.

That information may be more widely diffused, pray for additional subscribers to the Magazine, the best religious Magazine published.

Pray that the Lord will thrust out laborers into His harvest field—those whom He knows will be consecrated workers.

Pray for the successful completion of the George Memorial Hospital at Addis Ababa, financially and every other way.

Pray for the building committees in all our fields who are busy superintending the erection of the building of institutions of various kinds with New World Movement Funds.

Pray for the Program Committee, as it arranges for the convention of the Women's General Missionary Society, opening on June 20th, in Boston, Mass., and that meeting may be the most spiritual one ever held.

Pray for a copious outpouring of the Holy Spirit on the Church at home and abroad.

INDIAN DEPARTMENT.

Mrs. John S. Crawford Secretary, 1010 Trenton Ave., Wilkinsburg, Pa.

WARM SPRINGS.

Had a nice time at the Church Christmas with about 170 present. Busy trying to keep warm with the thermometer at 31 below. Very heavy snow. Some of the children nearly froze getting home for the holidays. Three of our Indian girls wanted to stay here during the holidays as they did not want to be dragged to the long house at Simnasho to be exposed to disgusting temptations. But on account of the "freeze up" in the government kitchen the girls were sent home, to our sorrow. They were nice girls and are trying to do right. It encourages us to learn that they did not want to go home for aboved named reason. So it shows some seed of the Word is taking root.

The Bible work this last fall and winter has been quite satisfactory. I was very much pleased at the good attention given by the children to the Christmas sermon. Our hope lies in the children. We hope and pray that they will carry the Gospel to their homes.

Mrs. Barr writes:—How we enjoyed the December number of the Magazine—in fact every number is so full of good things.

One thing that encourages us is a Young Peoples meeting which Bessie engineers. She started it in October and we are surprised how willing the young people are to lead or do anything asked of them. I mean to read Scripture references or clippings. We feel they will soon be able to make remarks or lead in prayer. We feel it is a good beginning.

SIMNASHO.

Mrs. Matthews was taken ill on Sabbath, Dec. 14. Dr. Bates came from Warm Springs and ordered her to Warm Springs in case she needed any special attention. He feared appendicitis. Mrs. Matthews was at Warm Springs for almost two weeks with the Barrs. We rejoice that she is better and busy again.

With the help of some of our Christian young men and young women we succeeded in putting over our usual Christmas entertainment, and Christmas tree. We had a large crowd, more than two hundred, and the Indians seemed to have a good time.

After Christmas the Indians moved into camp for their New Year's He-He. During those days they came to the mission by the dozen, some for one thing, and some for another. It was impossible to do anything except take care of the callers.

During December we visited every home, with the exception of three or four, in our district. We made as careful a survey of conditions in the homes as possible. We were anxious to know as nearly as possible just how these Indians were situated as to supplies of food etc. Conditions are not so bad. The stock will suffer most. The winter has begun to take its toll.

HOME MISSIONS.

MRS. WM. S. COOK, Secretary, 1201 6th Ave., Beaver Falls, Pa.

For some time the Women's Board has been considering the advisability of running our school at Frenchburg, Ky., entirely separate from the local school, that is—to not accept local taxes for teachers salaries. When our school was opened in 1909 the local school was merged with it; the pupils living in the school district not paying any tuition, but the local school board paying the salaries of two teachers. Being linked up with the local and county boards in this manner has limited our faculty as to the course of study and text books used: and when all who wished to enter the school must be taken, it was often difficult to discipline. Then too, it caused much unfavorable criticism by some of the local people, our workers being accused of breaking the law. After carefully and prayerfully considering the question from every angle, the Board took the following action:—

"After the conclusion of this school year (May 1925), we can no longer accept county tax funds for salaries unless the State law of Kentucky is changed, consequently cannot take your children free, and other arrangements will have to be made for their schooling."

This was unanimously adopted by our Board, and copies were sent to the superintendents of Menefee and Morgan Counties, where our two schools, Frenchburg and Ezel, are located. Replies were received from both superintendents asking the Board to reconsider its action.

The superintendent of Morgan County wrote "I can see no reason why your workers should be criticized for the noble work they are doing. I can assure you the state Department of Education will not interfere where good is being accomplished. I fear this may hurt the great work you are doing. I believe that within two or three years you will build at Ezel a school of three or four hundred pupils. Could you not reconsider the action taken?"

The superintendent of Menefee County wrote—"I hope that the separation will never occur. I could not think of anything that would hurt the school and the community in general more than the separation. Many a boy and girl will be barred from securing an education.

In the local district there are about 150 children attending school at present. If the separation is made 75 or 100 of them cannot attend your school because they will not be able to pay the tuition. These children will be disheartened, the community will be disheartened and in fact it is beyond my power to describe or foretell what the separation, if made, will have on this community and county not only now, but in the years to come. Etc. etc." Upon receipt of the above, the Board took the following action—"The Board is willing to continue the present arrangement providing you have a public meeting and make some arrangement by which no one can say to any of our workers that we are "breaking the law." It must be a public request that the present arrangement is continued, and we must have the assurance that our workers will have the respect, co-operation, sympathy and support of the people as a whole."

Following this the Supt. of Menefee County, called a public meeting of all the voters in the district. He personally notified each one by letter, emphasizing the importance of the issue. This meeting was held January 10th, which was a rainy day. There were 90 present. All adults. The Superintendent wrote "I do not think I could have done anything that would have cleared up school matters any more than this meeting did. The petition that I am enclosing was read and explained at the meeting, and was unanimously adopted and signed by all the patrons present. Furthermore, it has been presented to every patron in the district and signed by all except one old man who said he was not a patron as he had no children to go to school. I hope what has been done will meet the approval of your Board and that it will decide to continue the present arrangement in regard to the school."

At this meeting the Superintendent told of a recent conference of County Superintendents with the State Superintendent, when the latter explained the letter and spirit of the law and showed the County Superintendents under what conditions Church institutions and public school boards could work together and still keep within the law. The conditions mentioned are the very conditions we are observing and have observed. Any private or mission school can contract with teachers who use those rooms and pay salaries to those teachers so long as no funds went from public treasuries into the hands of the sectarian board and sectarian teachings were not given by those teachers. Mr. Shear writes "we have complied with every detail. Our teachers have a contract with the local board, the salary checks are made to the teachers, and the Bible teaching is non-sectarian. At the same time it a private school and we are not bound to keep any student who causes trouble, or to endure unlawful trespassing etc."

Petition.

"We, the patrons of the Frenchburg Graded School, recognizing the inestimable value of said school as it is now conducted, pledging our co-operation and support toward the educational program, which we believe is non-sectarian, set forth by the above institution, and with the further assurance that said institution is not violating any Kentucky laws; Hereby petition The Women's General Missionary Society of The United Presbyterian Church of North America to continue to teach the Frenchburg School in its private institution as has been done since said institution was established." The above petition contained the signatures of 170 patrons of the school.

In addition to this petition letters have been received from individuals expressing their appreciation of the school and its moral and spiritual aims and the following was received from the Men's Bible Class.

"We, the members of the Men's Bible Class, composed of the Citizen's of Menefee County, and chartered under the International Sunday School Association, recognizing the educational, spiritual and charitable aid rendered by the Frenchburg School and this Board: and being truly convinced of the lawful acts of this institution now pledge ourselves individually and as a class, to the said institution and the Board, that we will truly and faithfully uphold their acts and deeds under their charter and by-laws, and we further pledge our support and co-operation toward their charter and by-laws: Now by resolution and vote of the class in regular session, extend our hearty thanks and appreciation for the decision of the Board to continue its mode of instruction in said school as heretofore."

Signed by the secretary of the class.
J. SIDNEY CAUDLE.

After the receipt of the "petition" the Board took action to continue the work until such time as the State or Board thought it best to separate, and we hope that time will never come. The action applies to the work at Ezel, too.

Now for the latest. "Sabbath February 8, was a memorable day at Frenchburg United Presbyterian Church. Thirty three were received into the fellowship of this congregation, four of them by letter, and the remaining twenty-nine on profession of faith. There were 22 adult baptisms and 2 infant baptisms. Then all sat down at the Lord's table, old and new members together, glad in our mutual faith. In the afternoon one was baptized by immersion, because he expressed a desire for that form. It was a beautiful summer day, with warm sun, thermometer above 70 degrees and a pleasant Southern breeze. A group of possibly 35 people, most of them of our Church, gathered by the creek side at 2 in the afternoon. We sang "Whiter than Snow," read the story of the conversion and baptism of the Ethiopian by Philip, had prayer, and then entered the water. It was a very solemn audience and an impressive ceremony. This is my first immersion writes Mr. Shear and I felt blessed personally by the experience. A Pastor's Class, studying "Children of the Covenant" starts next Sabbath. All the children who are members will be expected to attend." Am sure you will all remember these babes in Christ.

EZEL, KY.

We were glad to welcome Mrs. Alter's brother, Rev. J. T. Copely of Topeka, Kansas to our number, on January fifteenth. He will be our pastor during his stay, and it is hoped that by the time he leaves in the spring a regular pastor will have been secured. The Saturday following the arrival of Mr. Copely the elders and their wives were entertained at dinner in the teachers home, with Mr. Copely as guest of honor.

In spite of cold weather and bad roads the Sabbath Schoool and Church attendance has been on the increase. Sabbath School attendance February first, ninety eight. Mr. Ward our capable superintendent, has an enthusiastic class of fifteen or more men. The Y. P. C. U. meets on Sabbath evening with an average attendance of fifty. It is always preceded by a half hour song service in which the young people join heartily.

With the closing of the country schools, we have been receiving weekly additions to our school. Present enrollment 102. The increase in number being in the upper grades, it was necessary to move the fifth grade into the old school building with the four lower grades in order to make room for the new pupils in the class rooms in the Church.

A night school was opened January twenty-sixth for the benefit of those who are unable to attend during the day. Present enrollment twelve. Sessions are held from six to seven thirty, four nights a week. The classes are conducted by Rev. Copely, Mrs. Alter and the four teachers. On account of bad roads and delays of various kinds, the Delco water system has not been installed. With a wonderful new drilled well on the hill, we are still drawing water from the open well by the rope and pulley system.

The letter telling you of our Christmas went astray, and did not appear in the Magazine. Just blame it on "Uncle Sam."

Please do not ship freight to any other station than ROTHWELL, KY. It is practically impossible to get it hauled from any other point. When possible send by Parcel Post to Ezel, since transportation is expensive and it is difficult during the winter months to get prompt delivery. Storage bills are often necessary, and add to the cost of freight received.

A TRIBUTE

THE PASSING OF MISS OLIVE HUNTING.

The Frenchburg Mission has suffered another great loss in the death of Miss Olive Hunting, our 8th Grade Teacher. Miss Hunting began her work last autumn with some misgivings but none of her co-workers knew of her ill health. Indeed she kept the matter from us until very near the time when she was compelled to resign, and continued her work with unabated zeal. But at last she accepted the advice of an intimate friend and colleague and consulted the physicians. The doctor's word was immediate and imperative. She **must stop** work at once, go home, and go to bed.

On Monday December 1 she left Frenchburg for her sister's home in Elgin Ill. Upon reaching there everything that human skill could do was done. Specialists were summoned from Chicago, and loving relatives ministered at her bed side. There was little encouragement from the first. Word came to us at Frenchburg that they feared the worst, and Jan. 5 just five weeks from time she left here she died, as a result of a toxic thyroid.

We of the mission force wish to render our small tribute to the splendid character of our co-worker who has passed on. She was in her third year of service in the school. In those years she had proved herself a teacher of great ability, a personal counselor with rare sympathy, a friend of every child that came under her care.

Miss Hunting's labors and sacrifices were not confined to the class room. For many months she made a weekly Sabbath afternoon trip to the top of the McCausey Mountain to conduct a Sabbath School in a little country school. This was a great tax on her strength. She was relieved of this duty in her second year of service but was immediately pressed into a similar service in the Sabbath School of our Church at Frenchburg. Here she had given herself unstintedly and the School has made splendid progress under her capable leadership. The Sabbath School was her great hobby and to it she gave the best out of her rich experience.

The writer of this article wishes to bear testimony to the unfailing sympathy and understanding which existed between him and the servant of God who has gone. More than once he has found helpful counsels in the difficult problems of administration and discipline. In the personal work of Evangelism she was untiring, and the conversion of several boys and girls of our school is undoubtedly to be traced to this beloved teacher as the human agency.

The bereaved sister writes that in the frequent times of delirium which preceded her death, the boys and girls of Frenchburg and the workers here were frequently on her lips. Thus another life has been laid down for the lads and lassies of the hills.

H. RAY SHEAR.

FREEDMEN'S MISSIONS.

MRS. ADA KERR WILSON, Secretary, 1007 Trenton Ave, Wilkinsburg, Pa.

The cold weather is not confined to the North, according to reports received from our missions. The numerous barrels and boxes of second hand clothing, contributed by Northern friends, have helped materially, in providing warmer garments for men, women and children. Shoes are an ever present need and any society having a supply of partly worn shoes (of liberal sizes) will confer a favor on any of our small community schools.

It is almost needless to add that all contributions are most gratefully received at each station.

As a result of a six weeks drive, the congregation at Prairie raised $450 (four hundred fifty) dollars, which seems a remarkably large sum, in face of the limited incomes of the people there. When the Master "sat over against the treasury" it was not the gift of one who gave out of his abundance, but the offering of the one who gave out of her penury that received the commendation.

Arlington reports the enrollment the largest in the history of the school with New Year bringing more students. Many students remained for the Christmas holidays. The good friends of the North were very kind here, as at all other stations. Boxes of good things were sent, so that every one received a present and was made happy. Words cannot express the appreciation of these kindnesses. Sabbath School attendance has increased. Evangelistic meetings will be held here in February, when it is hoped to wind up the drive for N. W. M. pledges. All our stations, so far as I can learn, are paying their N. W. M. pledges in full!

A letter from Bluestone says "We wish to thank the friends who have sent Christmas packages. Our hearts were made so happy. We can but wonder when we are constantly receiving something from our Northern friends as a reminder of their interest in us. Truly they are filled with the spirit of the Master who went about doing good. Their religion is not only in words, but in deeds and work. They have little idea how much joy and happiness came to the little boys and girls, thru their kindness."

Miss Patterson, sewing teachers at Thyne Institute, Chase City, reports a growing interest in her department. There are more students in her classes than at any time since she has had charge of the work—132 enrolled, which includes five grades beginning with the 6th which seems the most interesting, as it is their first year for this grade and the pupils are so anxious to get to work and dislike to quit when their period of thirty-five minutes, is over.

Sheets, pillow cases, towels are made for the dormitories and all repair work is done in the sewing room, by the different classes." The sewing departments, in our mission is second to no other, in good that is accomplished. The results of this training is noticed, not in our schools, but in the community homes. Mothers meetings are held when the older women are gathered together and taught weaving, model stitching and plain sewing. These meetings are a real social event for the women and in addition to the sewing lesson, they are given a lesson from the scriptures.

Riceville, Tenn.

Dear Editor:—

Please allow me space in the channel or your Magazine to express thanks to the young ladies of the "Kate Hill Mission Circle," of the 1st U. P. Church of McKeesport Pa. for two barrels of clothing. And to my very pleasant surprise, Mrs. Baldridge, Mrs. Crawford and Mrs. Mowery, were here the very same day the barrel came. They brought us such encouraging messages that we feel we have grown 100% stronger in our work for the Master.

I only wish I knew these Christian young women by name so I could thank them individually since I do not I will have to bunch my thanks together and say, may God bless each of them. And that they may live long and brighten the homes of others as they have in our little Mission.

Pray for us as workers.

Very Sincerely,
MISS H. E. MCKELDIN
MISS S. L. SMITH

LIFE DIRECTORS

$300.00 Each.

ACTIVE

1. Mrs. J. Alvin Orr. By a friend.
2. Mrs. K. C. Johnston. By her son.
3. Mrs. Collingwood. By her son.
4. Mr. Leo Collingwood. By his mother.
5. Mrs. E. M. Hill.
6. Mrs. Anna M. Scott.
7. Mrs. D. Emmet Alter. By her mother, Mrs. J. C. Alter.
8. Mrs. W. B. Boies.
9. Mrs. Ada Reber.
10. Mrs. J. A. Miller, Indiana, Pa. By her husband.
11. Mrs. Percy Craig, New Castle, Pa.
12. Mrs. Fred Sebring, Sebring, Ohio. By her husband.
13. Mrs. W. D. Morrow, Pittsburgh, Pa. By a friend.
14. Mrs. J. D. Sands, Pittsburgh, Pa.
15. Mrs. W. P. McGarey, Kansas City, Kans. By friends of Sterling, Kansas.
16. Ruth Miller Lowman. By her mother Mrs. T. T. Lowman.
17. Mrs. J. C. Hare of the Homewood U. P. Church, Pittsburgh, Pa. By a friend.
18. Miss Anna Wilson, of Pittsburgh, Pa.
19. Mrs. J. A. Duff, Aspinwall, Pa. By the Aspinwall Congregation, in memory of Rev. J. A. Duff.
20. Mrs. J. G. McCrory, New York. By her husband.
21. Mrs. Elizabeth James Norton, Ph. D. By the Philadelphia School of the Bible.
22. Mrs. Martha C. Spencer. By a devoted friend who knows and appreciates her ability, efficiency and activity in missionary work.
23. Mrs. T. A. Stewart, New York City. By Mrs. J. G. McCrory.
24. Mrs. Marie Iva Huth, Alliance, Ohio. By her husband, C. F. Huth.
25. Mrs. Martha R. Huth, Brookville, Pa. By her son, C. F. Huth.
26. Mrs. W. H. Smith. Los Angeles, Calif.
27. Mrs. Albert H. Buehrle, Youngstown, O. By her mother, Mrs. Laura Ewing.
28. Mrs. Lucinda Kennedy, Brookville, Pa.
29. Mrs. Frank R. Potter, New York City. By J. G. McCrory.
30. Mrs. George Sands, Pittsburgh, Pa. By her sister, Mrs. H. C. Campbell.
31. Mrs. Blanche H. Anderson, Philadelphia, Pa. By the Y. W. M. S. of Philadelphia.
32. Mrs. Edith Hice Wiegering, Youngstown, Ohio. By her husband, Dr. W. P. Wiegering.
33. Mrs. A. B. Leavitt, New York City. By J. G. McCrory.

MEMORIAL ROLL.

$300.00 Each.

1. Mr. and Mrs. Henry W. Savage. By their daughter, Mrs. M. Alexander.
2. Capt. John Paisley. By his wife.
3. Miss Mary Anderson. By her sister, Miss Sarah Anderson.
4. Mrs. Emma H. Brown. By her husband.
5. Mr. and Mrs. William Miller. By their daughter, Mrs. H. C. Campbell.
6. Mrs. Mary G. George. By her son, Mr. W. S. George.

7. Mr. and Mrs. Daniel Cleary. By their daughter, Miss Fannie A. Cleary.
8. Mrs. Julia Ingram, Adams Frothingham. By her daughter, Mrs. A. A. MacLachlan.
9. Mrs. Catharine A. Wiggins. By her son, Mr. D. L. Wiggins.
10. Miss Anna McCourt, Pittsburgh, Pa. By her sister, Mrs. Samuel Boal.
11. Mr. J. W. Duff. By his wife.
12. Mrs. Margaret McClenaghan. By Mr. J. G. McCrory, New York.
13. Mrs. William Agnew Morrison. By her son and daughter, J. Homer Morrison and Mrs. Gertrude Krill, Struthers, O.
14. Mrs. E. J. McPherson, the first President of the Women's Board. By her sister.
15. Dr. John MacDonald Russell. By his sister, Mrs. T. T. Lowman.
16. James T. and Mary Belle Ross. By Miss Jane D. Ross.
17. Thomas McConnell Simpson. By his wife Minnie G. Simpson.
18. Mrs. J. P. MacDanel. By her son.
19. Mrs. Mary Clokey Porter. A "D. C. C." for most valiant service in the W. G. M. S. Divison of the Lord's Army. Bestowed by a devoted friend in Sixth Church, Pittsburgh, Pa.
20. Mr. Addison Lysle; Mrs. Caroline Patton Lysle. By their daughter, Anna M. L. McLain.
21. Robert A. Bole. By his sister, Mrs. J. C. Hare.
22. Mrs. Alex Stewart. By W. M. S., Emsworth, Pa.
23. Mr. A. M. Scott. By his wife, Margaret B. Scott, Braddock, Pa.
24. Miss Mary Lysle. By her niece, Anna M. L. McLain, Claysville, Pa.
25. Miss Caroline Lysle. By her niece, Anna M. L. McLain, Claysville, Pa.
26. Mrs. Etta F. Gilfillan. By her husband, J. Clyde Gilfillan and daughter, Elizabeth.
27. Mrs. J. S. Robinson. By son-in-law and daughter, Mr. and Mrs. J. A. Miller, Indiana, Pa.
28. Mrs. Allen Kirkpatrick. By W. M. S. of Braddock, Pa.
29. Mr. William Patton. By his grand-daughter, Anna M. L. McLain, Claysville W. M. S.
30. Mrs. Anna Clark Patton. By her grand-daughter, Anna M. L. McLain, Claysville W. M. S.
31. Mrs. Mary J. Baird. By her husband, S. E. Baird.
32. Margaret J. Pollock. By W. M. S. of Philadelphia Presbyterial.

STUDY FOR THE MONTH.

APRIL

Foreign Missions. China

Text Book—MING KWONG

By Mary Ninde Gamewell

Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends if ye do whatso-ever I command you.—*John* 15:13, 14

Chapter IV.—The Tares

(with additional material)

Mrs. J. P. White

Scripture Lesson—Matthew 13:34-50
Roll Call—A fact about China.

TOPICS FOR STUDY

1. A Testing Time.
2. Government Reforms.
3. A Century of Progress.

Home Missions

Text Book—ADVENTURES IN BROTHERHOOD

By Dorothy Giles.

Chapter Three—Subject: The Hands that Toil.

(with additional material)

By Mrs. Haidee Ewing Rankin

Scripture Lesson—Lamentations 3:21-36.
Roll Call—Industries and occupations

TOPICS FOR STUDY

1. Labor
2. Segregation.
3. Laborers.
4. Content or discontent.

LITERATURE DEPARTMENT.

MISS ELIZABETH MILLIGAN, Secretary, 904 Publication Bldg., 9th St., Pittsburgh, Pa.

MISSION STUDY COURSES FOR 1925-26.

This department will be able to supply the regular books and helps of the study courses for the year 1924-25 until the present programs are completed, but the customary advertisement for these supplies will not appear again in these pages. Those desiring any of these helps will please refer to back numbers of the Women's Missionary Magazine.

We feel that we have a very fine course in mission study work to present to our missionary societies the coming year. A few years ago, in 1920, we studied about the establishment and development of our denominational missions in the foreign fields, the Foreign Board issuing an adult book, "Facts and Folks in Our Fields Abroad," and the Women's Board putting out the Junior book, "The UP Trail."

For the year 1925-26, the Home Board of our Church has issued a mission study book for our denominational mission study course for adult classes. The title is, *"The United Presbyterian Church and Its Work in America."* The author is Rev. W. E. McCullough, D. D., pastor of the First Church, Los Angeles, Calif., and who for many years was a member of the Board of Home Missions.

The book is in paper binding and will sell for 50c each. It should make a most gripping appeal to the young people of our Church as it gives the history of our own Home Mission work in a completeness that has never before been attempted.

We have long desired a book of this kind and we trust that the women's organizations in every congregation of the denomination will see that at least *one* class is organized for the study of this book, and enlist as large a part of the membership of the congregation in its study as possible.

To parallel this adult Home Study book, the Women's Board will issue a Junior book for the younger people of the congregations. The book is written by Mrs. Chas. Fulton, the author of "The UP Trail." This fact, in itself, is the greatest recommendation for the Junior Home Study book. The title and price of the book cannot be announced at this date, but will appear in a future number of the Magazine. The "How to Use" and other helps will be announced in a later issue. Order both the above books from our department.

The *Central Committee for the United Study of Missions* is presenting two very attractive mission study books for foreign study next year.

The adult book, *"Prayer and Missions,"* is written by Mrs. Helen Barrett Montgomery, with whose former mission study books the women's missionary societies are so well and so favorably acquainted.

Brave Adventurers" is the title of the Junior book on "Prayer and Missions." It is written by Mrs. S. C. Cronk a most delightful writer of missionary literature.

These books and their accompanying helps will be carried in our department. More specific announcement will be made in a later issue.

We recommend for the coming study courses a "School of Missions" in each congregation, with classes organized for *men* as well as women, for young people and for children, in which our own denominational Home Study Books will be used; where a more vital knowledge of the work of our Church in America, its past achievements and its present and future needs will be obtained. When this has been done, then we hope that many organizations will make an intensive study of the importance of *Prayer* in all the missionary work of the world.

Treasurer's Report For October and November.

PRESBYTERIALS	Foreign Missions	Foreign Salaries	Home Missions	Indian Missions	Freedmen's Missions	Ch. Ex. and Parsonage	Junior Special	Young Women's Special	Ministerial Relief	Contingent Fund	Women's Asso Work			Isaiah 41:6	Temperance	New World Movement	Miscellaneous	TOTAL
											Orphans' Home	Home for Aged People	Columbia Hospital					
Albany		70.00																70.00
Allegheny	251.00	1140.00	159.00	16.00	176.00	17.00			45.00					16.00	12.00	1025.00		2857.00
Argyle			50.00															50.00
Arkansas Valley		167.00	10.00		7.00											195.00		379.00
Beaver Valley	60.00	400.00	99.00	17.00	43.00	4.00												623.00
Boston	150.00	200.00	15.00	5.00	10.00											13 50		393.50
Butler	57.00	154.00	35.00	32.00	37.00	19.00					231.00			6.00	25.00	50.00		646.00
Caledonia	64.00	196.00	139.00	5.00	25.00			68.00								46.00		543.00
Cedar Rapids		141.00		42.00	3.00		6.00		2.00							148.00		342.00
Chartiers	430.75	563.50	223.00	11.00	52.00	1.00	3.00	5.00	1.00	1.00	1.00	1.00	1.00	5.00	1.00	279.00		1579.25
Chicago	178.00	400.00	101.00	34.00	63.00	36.00		35.00	20.00	2.00				5.00	15.00			889.00
Cleveland	203.00	305.00	191.00	45.00	56.00	20.00		10.00	19.00						3.00			852.00
College Springs	28.50	474.71	39.00	10.00	5.00		38.00	20.00		3.60				2.00	2.00	30.00		652.81
Colorado	41.00	226.00	32.00	43.00	19.00	21.00		47.00	17.00						12.00			458.00
Concordia							5.00											5.00
Delaware	13.00	40.00	5.00	25.00	12.00			50.00		2.00					2.00			149.00
Garnett	15.00	23.00		5.00		2.00	6.00		3.00									54.00
Hudson	177.00	160.00	13.00		5.00		5.00									14.50		374.50
Idaho	14.00	15.00	7.00	5.00	6.00	4.00	6.00		3.00	2.00	1.00			4.00	2.00	1.00		70.00
Illinois Southern		500.00																500.00
Indiana	5.00	195.00	34.00													2.00		236.00
Keokuk	14.00	285.00	57.00	8.00	15.00	1.00				5.00				1.00	1.00			387.00
Kiskiminetas	34.00	60.00	55.00		35.00					1.00	52.00	5.00						242.00
Lake	40.00	174.00	19.00	14.00	10.00	12.00		38.00	16.00					1.00	1.00			325.00
Los Angeles	116.00	400.00	73.00	49.00	15.00	40.00			11.00						14.00			718.00
Mansfield	11.00	16.00	2.00	2.00	2.00													33.00
Mercer		525.00	20.00		25.00													570.00
Monmouth	20.00	202.00	13.00	5.00	13.00	1.00			1.00				1.00	1.00	8.00	68.00		334.00
Monongahela	309.00	2289.00	1494.00	86.00	380.00	19.00		61.00	74.00	25.00						27.00	232.00	4996.00
Ohio First	51.00	200.00	66.00	24.00	23.00		1.00	14.00	2.00	4.45				4.00	1.00	152.00		542.45
Omaha	62.00		16.00	11.00	11.00	7.00										150.00		257.00
Oregon	15.00	184.00	45.00	6.00	16.00	1.00	2.00		17.00	7.00				3.00	8.00			304.00
Philadelphia	54.00	600.00	447.00	30.00	30.00	23.00		10.00	17.00	12.20				14.00	8.00			1245.20
Puget Sound	58.00	124.00	32.00	20.00	30.00	3.00			2.00	1.00					6.00			276.00
Rock Island	41.00		19.00	12.00	1.00	1.00			1.00		1.00	1.00	1.00		1.00			79.00
San Francisco	33.00	247.00	24.00	9.00	14.00	3.00			6.00					3.00	6.00			345.00
Spokane	12.00	40.00	14.00	1.00	4.00	1.00				2.00	1.00	1.00	1.00					77.00
Steubenville	184.00	148.75	10.00	30.00	45.00	25.00		44.00	33.00	2.80				5.00		8.00		535.55
Texas		40.50																40.50
Uncompahgre	1.00	20.00	1.00	1.00	3.00	1.00			2.00	1.00				1.00	4.00			35.00
Vermont							10.00											10.00
Westmoreland	108.00	231.00	108.00	48.00	12.00	5.00		25.00	52.00						8.00			597.00
Xenia	58.00	311.00	97.00	10.00	30.00	13.00			11.00	2.00	40.00			6.00	10.00			588.00
Cochranton Cong.		100.00																100.00
Norris Square S. S.		200.00																200.00
North Bend Cong.		175.00																175.00

Mr. & Mrs. E. C. Ramsey		800.00																800.00
Rochester, N. Y. Cong. & B S		100.00																100.00
Sparta Cong.		200.00																200.00
2nd Wash., Iowa, Cong.																150.00		150.00
Walton, N. Y. S. S.		100.00																100.00
Greensburg Cong.		133.34																133.34
Industrial Dept.					5.00													5.00
Warm Spring Cong.	22.00		22.00	24.00	22.00													90.00
Parsonage Repayments						3452.47												3452.47
Investment Income																	10286.82	10286.32
India Permanent Equip.																	196.00	196.00
Interest										1554.07								1554.07
Legacies																	2112.50	2112.50
New World Mov. Com.																18650.02		18650.02
Refunds	84.77		4.04															88.81
W. S. George	20000.00																	20000.00
John W. Dixon, M. D.	100.00																	100.00
Caroline Martin	100.00																	100.00
Mr. & Mrs. C. H. Harlan	200.00																	200.00
Y. W. M. C., Sixth Ch., N. S.																150.00		150.00
Individuals, So. Classes, etc.	126.50	10.00	28.00						5.00							25.00		194.50
Total	23737.52	13285.80	3818.04	685.00	1260.00	3732.47	82.00	427.00	360.00	1628.12	328.00	8.00	4.00	77.00	150.00	21184.02	12631.33	83398.29

Mrs. J. B. Hill, Treasurer, 2531 Denniston Ave., Squirrel Sta., Pittsburgh, Pa.

PARSONAGE REPORT FOR SEPT. 15 TO OCT. 15, 1924.

Norfolk, Virginia	$ 164.79
Phila., Pa. Twelfth	70.63
Moundsville, W. Va.	70.63
Cincinnati, Ohio, First	40.00
Tulsa, Okla.	82.40
Toledo, Ohio, First	23.55
Pitts., Pa., Ross Community	117.76
Scotdale, Pa.	94.17
Youngstown, Ohio, Brownlee Woods	212.14
Indiana Harbor, Ind.	105.94
Ewing, Nebr.	55.50
Savannah, Ohio	53.00
Luxor, Egypt	180.00
Cincinnati, Ohio	40.00
Beaumont, Calif.	98.88
Youngstown, Ohio, Brownlee Woods	154.66
Prosser, Wash.	44.00
Muscle Shoals, Ala.	117.71
Waterford, Pa.	106.00
Akron, Ohio, First	74.50
Kenton, Ohio	75.33
Assiut, Egypt	1082.92
Lakewood, Ohio, Cleveland,	141.25
Oskaloosa, Iowa	51.34
Somerville, Ind.	115.33
Monessen, Pa.	80.04
TOTAL	$3452.47

MISCELLANEOUS GIFTS FOR MONTHS OF OCTOBER AND NOVEMBER, 1924

Mrs. Anna R. Tedford	$ 5.00
Individuals at Ezel, Ky.	28.00
Plain Grove Church, W. M. S.	12.00
King's Daughters' Class, Fowler, Calif.	6.50
Second Church, N. S., Y. P. M. S.	5.00
Women's Bible Class, 1st McDonald, Pa.	10.00
West Union Congregation	30.00
Sabbath School Class, Idaville, Ind.	3.00
Myrtle Davis, Greeneville, Tenn.	10.00
Olivet Mission, W. M. S., Pittsburgh,	25.00
Bloomington, Indiana, Sabbath School	10.00
Mrs. J. L. Henderson	25.00
Lloyd D. Linn	25.00
TOTAL	$194.50

BIBLE READINGS FOR WOMEN'S AND YOUNG WOMEN'S ORGANIZATIONS AND MISSION CIRCLES.

ANSWERS TO QUESTIONS 376—400

376 Exod. 9 :23—28
377 Ezra 1 :2
378 Jonah 1 :15, 16
379 2 Chron. 33 :24,25; 2 Chron. 32 :21
380 2 Chron. 33 :6
381 Exod. 10 :13—19
382 Exod. 10 :22, 23
383 Judg. 1 :6, 7
384 Exod. 8 :18, 19
385 2 Chron. 34 :1,2; 2 Chron. 36 :9
386 Exod. 22 :26, 27
387 Exod. 12 :30; Exod. 20 :18—21
388 Exod. 20 :25, 26
389 Exod. 12 :33, 34
390 Num. 20 :23—28
391 Judg. 16 :30. 2 Sam. 17 :23: 1 Sam. 31 :4
392 Exod. 15 :23—25; 2 Kings 2 :19—21
393 2 Chron. 23 :15; 2 Kings 9 :32, 33
394 1 Sam. 13 :19
395 2 Chron. 34 :14, 19, 32
396 Exod. 34 :28; 1 Kings 19 :8
397 Exod 32 : 2—4
398 Exod 30 :18—21
399 1 Kings 19 :4—7
400 Exod. 34 :29—33

QUESTIONS FOR APRIL.

401 What brazen image was a salvation and then a temptation to men? who made it and who broke it?

402 Who won a great victory by stretching out his hands?

403 Who was shut up for three days and nights in the dark until he learned a lesson?

404 Who paid the first poll-tax mentioned in the Bible, and how much was it?

405 What two kings were put in chains?

406 When did lions teach men to worship god?

407 Who dug for water seven days at the edge of a great river, and why?

408 What was it that no man could see and live?

409 Who received twenty cities as a gift, but refused to keep them?

410 Who brought a blasphemous letter from his worst enemy to the Lord, and what was the dreadful answer made to it?

411 Who were allowed to eat beetles, but not hares, fish but not eels, locusts but not crabs, and grasshoppers but not swans?

412 What food would not keep over night except once a week?

413 What two kings went into battle in disguise, and what happened to them?

414 What is the sign of a covenant between God and man, and what of a covenant between God and the Jewish nation?

415 When was it death to kindle a fire?

416 Who was the only prophet who mentioned Satan in his prophecy?

417 What king was captured among thorns?

418 What man stopped his son-in-law from working twelve hours a day?

419 What men saw God on a high mountain, but afterwards lost their lives for irreverence?

420 What men had their ears pierced for love?

421 Whose bones were carried forty years by a wondering nation?

422 What reptiles once interfered with the baking of bread?

423 Before what mountain were sheep forbidden to graze?

424 What man was given a dreadful choice, and what did he choose?

425 Who saw a flying scroll in the sky?

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EBENEZER

CHINA'S MILLIONS

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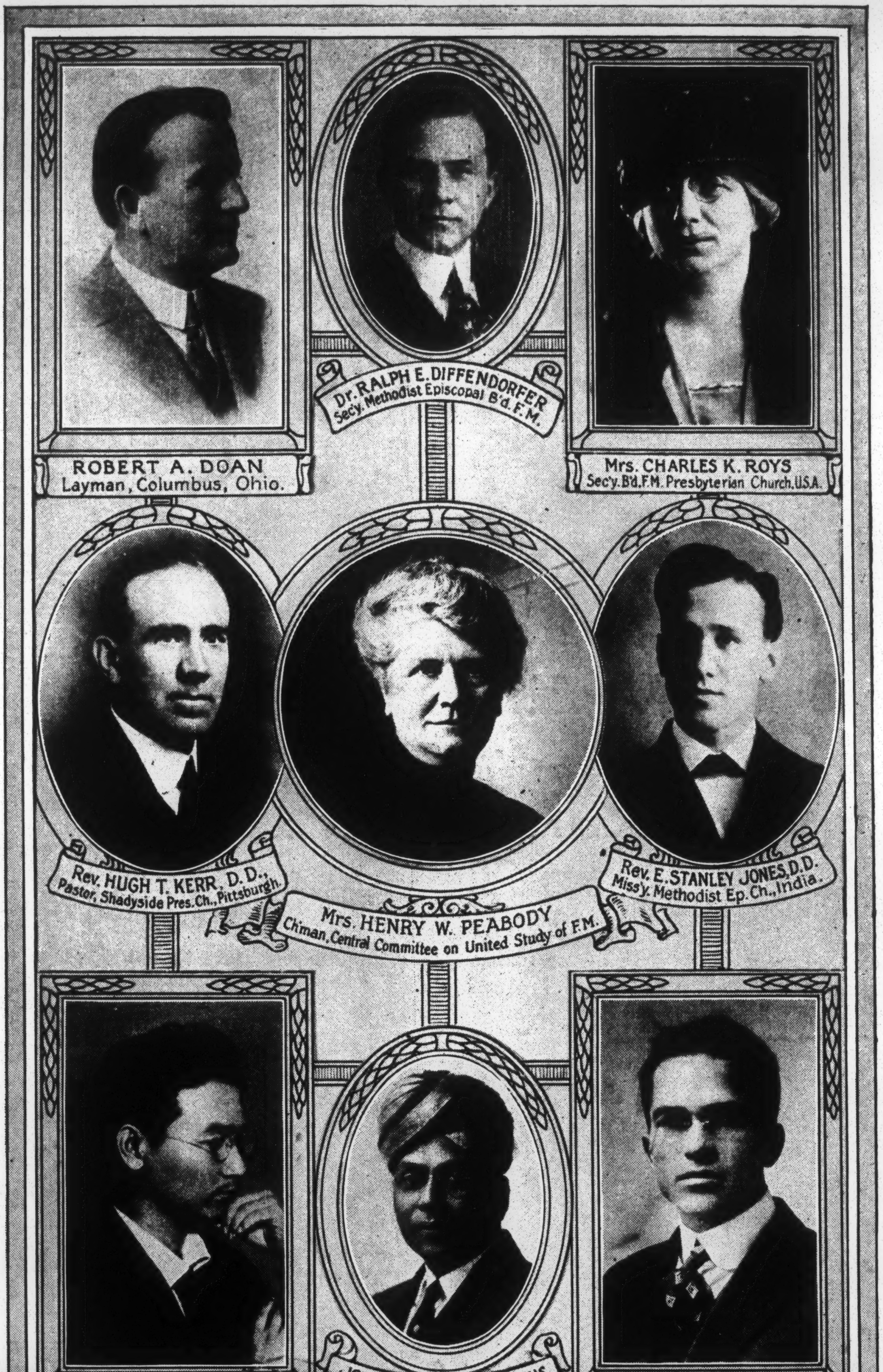
JEHOVAH-JIREH



ROBERT A. DOAN
Layman, Columbus, Ohio.

Dr. RALPH E. DIFFENDORFER
Sec'y. Methodist Episcopal B'd. F.M.

Mrs. CHARLES K. ROYS
Sec'y. B'd. F.M. Presbyterian Church, U.S.A.

Rev. HUGH T. KERR, D.D.,
Pastor, Shadyside Pres. Ch., Pittsburgh.

Mrs. HENRY W. PEABODY
Ch'man, Central Committee on United Study of F.M.

Rev. E. STANLEY JONES, D.D.
Miss'y. Methodist Ep. Ch., India.

Mr. TOYOHIKO KAGAWA
Christian Social Worker, Japan.

JOHN JESUDASON CORNELIUS
Professor, Lucknow University, India.

Rev. HENRY C. McDOWELL
Miss'y. American B'd, Angola, Africa.

MISSIONARY SPEAKERS AT THE WASHINGTON CONVENTION

Courtesy Missionary Review of the World.